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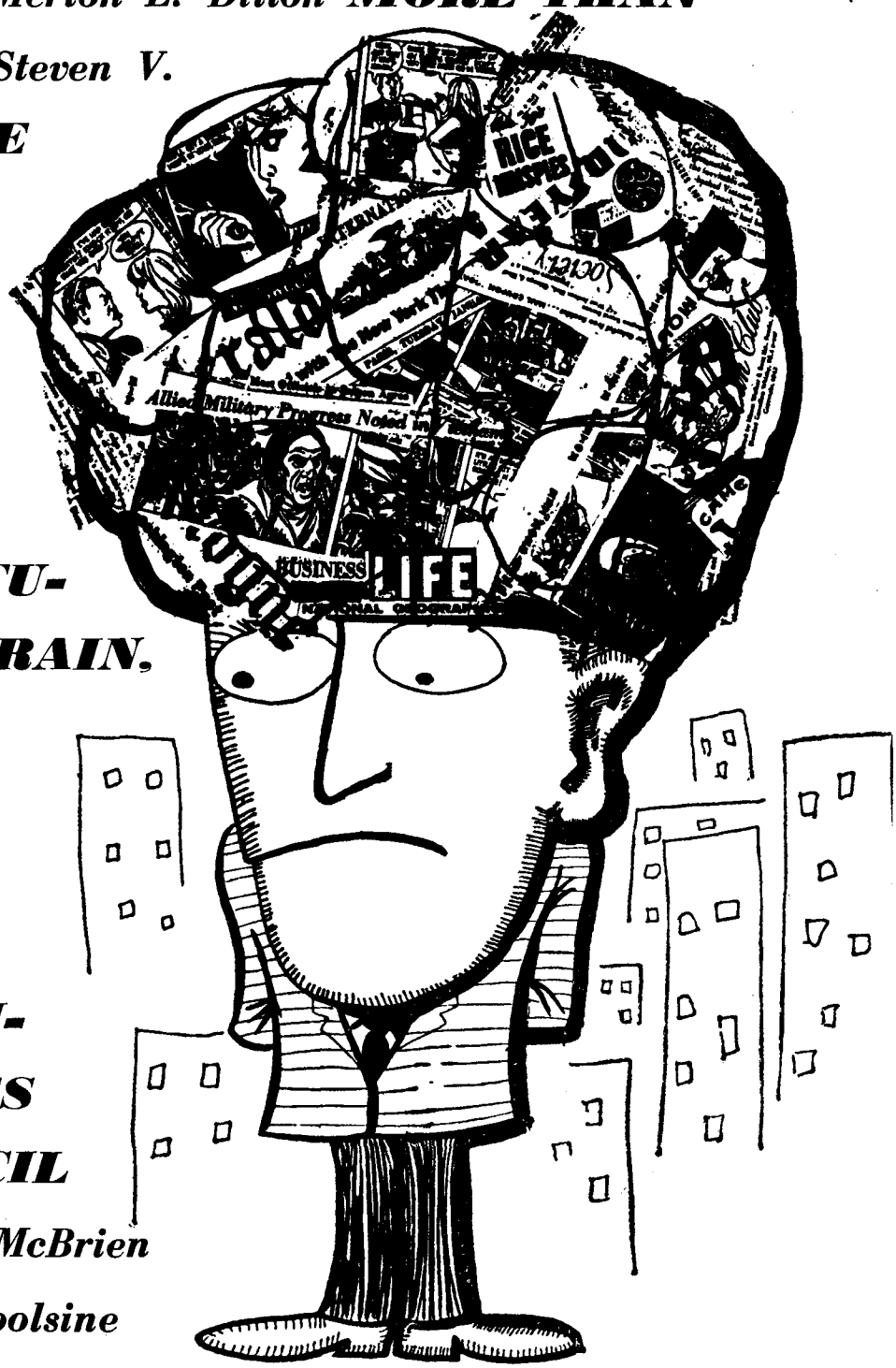

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NEWS & VIEWS

Kraus' Vindication

The crusade to vindicate Prof. Arthur J. Kraus began in *Commonweal's* pages June 7, 1935, with an editorial scoring his firing by City College of New York and describing his case as "a refined mystery story."

It ended, appropriately enough, in *Commonweal's* office Jan. 9, 1970, with a *New York Times* reporter asking Kraus how it felt to be cleared at last.

Just made public had been a statement by the Board of Higher Education conceding that Kraus, a premature anti-fascist in an isolationist America, had been unjustly dismissed by CCNY in 1933. "This action and the consequent blot on Dr. Kraus' professional qualifications constituted unfairness to him," the Board confessed.

What response would there be now from Kraus? He had been kicked from pillar to post for 37 years. Would there be deep relief that vindication had come? Joy, maybe? Or bitter resentment?

Curiously it was none of these. Kraus was strangely unmoved.

Perhaps his years, his struggles—Kraus is 73—had wearied him beyond reaction. Perhaps he realized too well that justice had been only half-done. For while there was a statement of "sympathy and apologies" from the Board of Higher Education, there was no recompense for damages done his career and his person. In an hour or so he'd be on the IRT train to his welfare apartment (three-rooms, two ceilings) in the Bronx. Had anything really changed?

And would things change in the future? A man had been whimsically fired, his life destroyed. He had his statement of vindication, but he had also signed a waiver of legal claim against the city. Would the statement have been issued without the waiver? It's very doubtful. Kraus the innocent was still Kraus the victim.

Kraus falls back now on the public conscience. Special enabling legislation will be required to correct financially the injustice of 1933 and the resultant adversity. Assemblyman Leonard P. Stavisky of the Queens plans such a bill, but the ways of the Legislature are slow and tortuous. Dr. Kraus' agony has still its mile to go.

Freedom's Balance Sheet

Freedom House's annual "Balance Sheet of Freedom" gloomily records "net losses" for Asia, Africa, Middle East and Latin America for the year 1969, and "no real change" for Eastern Europe.

Things were better for Western Europe. West Germany's election and new diplomatic moves, the end of De Gaulle's freeze on broader European cooperation, the softening of Iberian autocracies—these brought for human freedom there the rating "net gain."

As for the U.S., 1969—the year of the Chicago Conspiracy Trial, police war on the Black Panthers, Agnew's threats to communications media, Justice Department initiatives on wiretapping, Administration vacillation on school desegregation etc., etc. —freedom's rating here (hold your seat!) was likewise "net gain."

Freedom House was hard put, understandably, to itemize America's "gain" in the same way it could detail Western Europe's "gain" or other areas' "loss," so it settled for the euphemism, "free dom was widely exercised this year." To fill out the space in the chart, it added: "but basic changes, already begun in this year of lessened destructiveness, will provide a stern test of our national character."

It was hardly convincing. Freedom House's slip was showing again.

The Philadelphia Stories

The Critic's review of '69s ecclesiastical follies seizes on Cardinal Krol's dispatching of eight priests to a Juvenile Court to oppose leniency for a 15-year-old boy charged with stealing from Catholic churches, and a priest-spokesman's comment that "to release the boy because of his youth would be misplaced compassion." For this exercise of charity and concern in the City of Brotherly Love, *The Critic* named Cardinal Krol to a Christian Consistency Award.

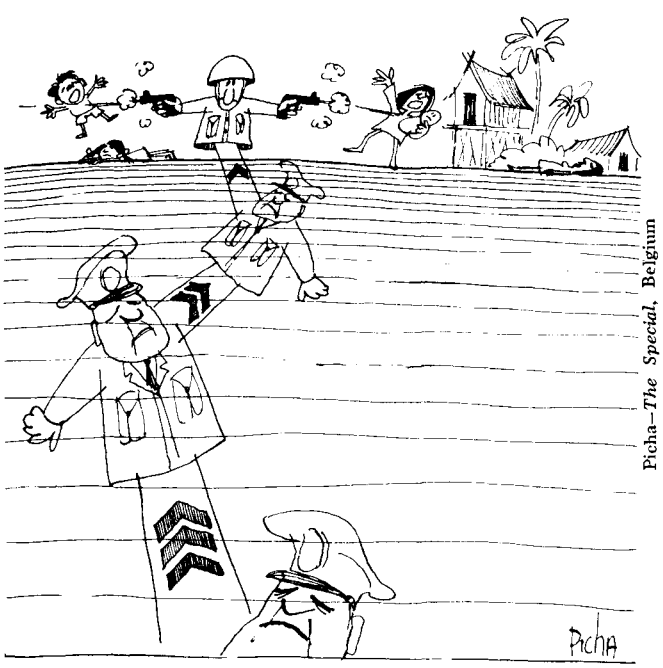
Somehow *The Critic* missed Cardinal McIntyre's excoriation of the Chicanos who sought to dramatize the plight of Mexican-American Catholics at his Christmas midnight Mass. "We are ashamed of the participants," said McIntyre, "and we recognize that their conduct was symbolic of the rabble that stood at the foot of the cross, shouting 'Crucify Him!'" That fatherly disavowal would seem to have merited *Critic* recognition.

Going back to Philadelphia, in fairness it should be noted that not all the news emanating from the archdiocese is horrible. The cardinal's New Year's sermon condemning the policy of "peace through war" was as forthright as anything to come from a Catholic pulpit in recent months.

"As loyal citizens we must ask whether our military budget . . . is not itself a threat to our national security and destiny, as well as a monstrous expense to humanity," Cardinal Krol stated.

He added that "it is encouraging to witness the aroused interest in outlawing wars . . . [and] to read about the repeated challenges to the military-industrial complex."

There's episcopal comment worth episcopal echoing.



Picha—*The Special*, Belgium

Odds and Ends

—A Jesuit spokesman explains why a $2.5 million high school opened in Concord, Mass., in 1962 may be phased out in 1971: "Our job is to give service to the church where needed. We need not stay frozen in something where there is no longer a need."

—The new stationery of the Society for the Propagation of the Faith sports a new acronym: SPOF. Pretty ugly. Besides, it won't work. People will be constantly slipping in another O.

JOHN DEEDY

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CORRESPONDENCE

Cuba vs. the U.S.

Pittsburgh, Pa.

To the Editors: I am entirely in agreement with your editorial on Cuba [Dec. 19] and would suggest that greater attention be paid to the issues of international law on which the two nations are divided.

Much of the antagonism centers upon the Cuban expropriation decrees. The nationalization of American properties was in retaliation for the reduction of the sugar import quota. American lawyers and politicians do not understand why Cuba could consider the reduction an unlawful act, although many developing countries now insist that economic duress can be as illegal an act as the use of military force.

The standard of compensation is also a stumbling block. The United States insists upon full compensation —which is not an international rule; and the Cuban government tends to the extreme of negligible relief. The issues are susceptible of resolution and should be negotiated in the United Nations.

CORNELIUS F. MURPHY, JR.
Professor of Law,
Duquesne Univ. School of Law

Dixie History

Levittown, Pa.

To the Editors:

Question: Name the two Presidents of the Confederate States of America.

Answer: 1. Jefferson Davis; 2. Richard Nixon.

And that's obviously not funny.

T. J. BREEN

No Fabricated Hero

New York, N.Y.

To the Editors: I am really irritated by letters criticizing Daniel Berrigan such as that which appeared in the December 5 issue. Anyone who questions why "so

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REFORMING THE NEWS MEDIA

Thomas Jefferson, ardent advocate of the press's freedom, was not always so pleased with the press's performance. "I really look with commiseration over the great body of my fellow citizens, who, reading newspapers, live and die in the belief, that they have known something of what has been passing in the world." Jefferson had his own proposal for reform, too: that the editor "divide his paper into four chapters, heading the 1st, Truths. 2d, Probabilities. 3d, Possibilities. 4th, Lies." "The first chapter," Jefferson added, "would be very short."

Jefferson's remarks were only an early installment in the serial debate about news media which has recently brought us Spiro T. Agnew in the starring role. The trouble with Mr. Agnew's pyrotechnics was that they seemed to give one the choice only between his own half-truths and the mass media's somewhat less than impressive record. In the several months since then, various items have made the Nixon Administration's concern for fairness and objectivity in the news media appear, more than ever, hypocritical.

Newsweek gave us an idea of the Administration's kind of newspaper with a profile on White House Director of Communications Herb Klein's old paper, *The San Diego Union.* The *Union* outlook is lilywhite (San Diego is 30 percent black and Mexican-American); anti-Red (columnists range the "spectrum" from Ralph de Toledano to Max Rafferty); and true (usually Navy) blue.

More important, Congress is faced with two bills which will increase or protect the centralization and monopolization of television and the press. One is the proposal of Sen. John O. Pastore (D., R.I.) which would virtually guarantee renewal of TV licenses to their present holders. The other, the Newspaper Preservation Act, would repeal a Supreme Court decision forbidding certain joint operating agreements between papers; in effect, it would legalize, for newspapers, current violations of anti-trust laws and would encourage the concentration of papers under single managements which characterizes, even more than New York and Washington (about which Mr. Agnew spoke), places like Montgomery, Birmingham, Mobile, New Orleans and other "Middle America" strongholds (about which Mr. Agnew said nothing). Neither bill is opposed by the Administration.

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Two recent reports on the news media have substituted some light for the heat generated by Mr. Agnew. Sociologist Herbert J. Gans, at work on a study of national news media, presented some conclusions in a recent *New York Times Magazine*. Gans finds TV news coverage influenced not so much by political persuasions but by media needs (drama, pictorial quality, etc.); the results are nonetheless distorting, and Gans advocates "more descriptive and analytic reporting about, for, and by" the poor, radical minorities, radicals and conservatives, as well as commentary from "all points on the political spectrum, age groups, income levels, etc." More "slice-of-life" journalism is another Gans suggestion, to "provide more information about the usual activities and problems of ordinary people, and, at the same time, seek to unearth the social, economic and political processes that really shape our life."

Appearing just after Gans' article, a report on "Mass Media and Violence," issued by the National Commission on the Causes and Prevention of Violence, adds further recommendations. The chief problem has not been the publicity given violence, the report advises, but the sluggish response of the news media to social change, and the inability of emergent groups to make their voices heard in the media without the aid of confrontation or the excitement of violence. Like Gans, the report proposes "diversity" as the principle underlying its recommendations. It criticizes the F.C.C. and warns against new concentration of media ownership, thus implicitly opposing both the bills in Congress. It proposes a $40-50 million subsidy for the Corporation for Public Broadcasting's news and public affairs programming. It stresses the importance of new technological developments like cable television—*if* government policy insists on their use for diversification of TV fare and prevents further concentration of control. It asks the F.C.C. for a clarification of the "fairness doctrine" which would not discourage media coverage of controversy. It asks journalists to investigate the causes, background and significance of group violence rather than only emphasize the violent acts. It calls for interpretative writing "on page one" of newspapers and a "mixed hard news/news magazine format" to supply greater depth on TV. It calls for closer media-ghetto contact, for grievance machinery, local press councils, public forums on media performance like the *Chicago Journalism Review*, and intramural criticism within the media. The Commission report provides what Mr. Agnew did not: a thoughtful agenda for media reform.

COMMONWEAL APPEAL

As we go to press, the first fifteen hundred subscribers have responded to the Continuation Fund appeal. Figures are being tabulated, and the first progress report will be published in an early issue. Subscribers are urged to send their contributions toward the $46,000 needed without delay.

Out of the Grooves Of Academe

The news media and major newspapers have by now made their own tapestries of the events of the sixties. In 1903 William DuBois predicted that "the problem of the twentieth century is the problem of the color-line," and now we see that it was only one of them. To his prediction of the primacy of race we can add war and peace, poverty, pollution, the conundrums of morality and ethics, and, perhaps, central to them all, the question of constituent participation in politics, government, welfare, church, and academe. The seventh decade of the century saw populism brought to a head; it was a period of vocal minorities and their effect on the quality and nature of American life. Nowhere is this more quietly apparent than among the nation's scholars as they gathered in the last days of the last month of the sixties for their customary post-Christmas academic liturgies, their tribal rituals of listening to each other's papers, interviewing each other's graduate students and prospective doctoral candidates and, most notably this year, taking heed of the discontent among young radicals within the traditional silence of their organizations.

The American Association for the Advancement of Science (AAAS) met in Boston. The usual highly technical papers were heard, accompanied by some panels and papers evidencing unusual human concern, much of it lacking the customary cool objectivity of scientists. Differences only hinted at in 1968 were everywhere apparent this year, mainly between students and their better-established professors. The Vietnamese war, the destructive American "power structure," growing global overpopulation, hunger, the lethal role of industry-sponsored research in cigarette promotion, malnutrition, the piratical part the U.S. has played in the voracious consumption of non-renewable resources of Third World nations—all these problems occupied scholarly time.

But most heat was generated by the recognition by AAAS members of their own involvement in research for the military. Speakers pointed out that universities are now dependent to an extraordinary degree ($270 million a year) upon Defense Department funds for "basic" research which is termed non-military. At a session on "Academic Research and the Military" (in itself an odd title to appear on an AAAS program) Noam Chomsky termed this dependence "tragic," a "symptom of the ongoing or perhaps irreversible militarization of society," and insisted that institutions accepting these funds are responsible for America's war-making potential. His speech was wildly applauded by the younger members and student auditors who also roundly approved Margaret Mead's accusation of America's "pro-

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tective callousness" in ignoring the existence of the hungry and calling for "a new and urgent moral imperative to care for the hungry."

These blunt attacks did not go unchallenged. George Washington University's Charles Shilling defended the university-technology-military axis as a "mutually beneficial arrangement" (which) "has been one of our greatest advances in science," and William Capron of Harvard's School of Government claimed the defense agencies had supported worthwhile research. Response to these views was lacking in enthusiasm. Clearly the temper of many of the scientists is anti-war and pro-humanity, a sentiment underlined by the Association's Council when, in a vote of 114-51, it called for an immediate halt to the use of two herbicides which have now defloriated 7,000 square miles of Vietnam in order to reveal V.C. troop movements.

Here and there activists sported red-fisted buttons and handed out leaflets calling for the formation of citizens' commissions to investigate U.S. war crimes in Vietnam. Although activists were still peripheral to the mainstream of the meeting, there were signs that it may not long be true. When a group of radical motions failed to reach the floor of the business meeting the dissidents raised a loud cry; while the Council had agreed that "the main thrusts of AAAS shall be . . . work on the chief contemporary problems concerning the relations of science, technology, and social change, including the uses of science and technology in the promotion of human welfare," student spectators loudly accused the membership of cowardliness in facing the real issue: the responsibility for all scientists to take stands on the moral issues involved in the uses of scientific knowledge.

The nation's historians, meeting in Washington, D.C., witnessed the same threat of crisis in their organization (the American Historical Society) when Walt Rostow caused a shouting demonstration with his defense of America's military action in Asia as a legitimate and necessary "response to a threat" from Communism. Some historians left before he had a chance to begin his comments, to signify their disillusion with past and present official policy, but the main target of *their* scholarly fury was the Society's business meetings, largest in AHS's 85-year history. At both sessions, lasting until well after midnight, the polarizing issue was: shall historians take an active part in political and social criticism? Radical historians wanted the group to pass resolutions condemning the war and calling for immediate withdrawal; condemning the repression of the Black Panther Party; and calling for the Council of eight to be expanded to 50 to allow for historians of *all* persuasions as well as "others interested in history" to govern the Society's affairs.

All proposals of the dissidents were rejected but not before much violent denunciation had rent the usual historical calm of these sessions. Said the Society's president, venerable and respected C. Vann Woodward, in his condemnation of radical students' concern with "relevance": "History is not an ideology. . . . it is an intellectual process, a discipline that is still going. Its future and its true functions are to cleanse the story of mankind from the deceiving visions of the purposeful past." Responded Arthur Waskow: "Every committed historian ought to be a radical. . . . The radical historian has the duty to examine the seeds of change so that they do not become defeated alternatives."

Suitably ensconced in the pleasant environs of New York's Waldorf-Astoria, 2,100 of the nation's philosophers spent *their* post-holidays hearing papers and discussions that ranged from solid theoretical thinking to soul-searching on the role of the philosopher in relation to a social ethic in the present, disturbed world. The gap between graduate student and professor was nowhere greater than at these gatherings on the American Philosophical Association, not so much the old generation gap as a grand canyon between those (like Sidney Hook) who spoke for philosophical uninvolvement and those (like Sidney Morgenbesser) who saw questions like the draft, abortion and all social and political issues as, in fact, integral to philosophical discussion. Said Hook: "We have plenty of fanatics at hand. There is no need for the philosopher to reinforce them . . . (he) should never surrender his objectivity; (he is) uniquely a moral seer, but not a moralizer, a priest, a rebel."

The Association's elevated stance was genuinely shaken by the introduction of ideas seldom before advanced with such vigor in these halls: "The neglect of social ethics, while we went overboard in the direction of the philosophy of science and the theory of knowledge, has been shameful," said Hilary Putnam, a Harvard philosophical "radical."

Meanwhile, back at the ranch in Denver, Colorado, the Modern Language Association held *its* annual winter carnival, a location chosen after radical opposition to the scheduled Mayor Daley-Chicago gathering for 1969 had disrupted last year's business meeting. Only half the usual number of English scholars appeared (6,200 out of almost 34,000 members) in Denver. But nothing had changed since the tumultuous 1969 gathering in New York (*Commonweal*, January 31, 1969) when dissident members passed resolutions on the draft and the war, etc., and managed to elect their own radical candidate to a vice-presidency of MLA over a pre-chosen moderate. MLA is still badly split over the degree (if any) of social commitment for the scholar; the year-old wounds which have caused a substantial reduction in older membership and attendance have not healed but festered.

Here too, the pattern of the other gatherings was repeated. One business meeting did not serve; another was held on the fourth day of the affair because debate on the resolutions—denunciation of our role in Vietnam and demand for immediate withdrawal, a stand against

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discrimination against women in the profession (the sponsors of this resolution would have been pleased with the action of AAAS which elected its first woman president), endorsement of the Moratoriums and a demand that the U.S. recognize the National Liberation Front-sponsored Provisional Government of South Vietnam—took so long and was so violent that it was decided these matters had to be submitted to the whole membership. Purely professional issues were raised—length of contracts, unemployment insurance for members, a new placement service—but even here social issues could not be kept out. Radical propositions were raised which called for universities and colleges to work for the repeal of all state laws governing contraception, abortion, and voluntary sterilization, and the provision of free information on these matters to all students, faculty members, and staff.

While these issues raged, the quiet consideration of literary works went on, as the Association's beleaguered secretary was quick to point out. But the assault on the MLA's ivory tower, begun last year, has clearly made progress. The insurgents who would, in the unhappy, outgoing president's words, "redefine scholarship and teaching by making them serve a goal of destroying American capitalism," are now within the walls and mounting the stairs. Their leader, Louis Kampf of M.I.T., will advance to the presidency in 1971 and then the peak may well be achieved, a summit where, as he said at the meeting in ungrammatical but high-minded prose, "the producing scholar is . . . a real teacher with a social understanding of where his students are at."

All in all, the three- and four-day sessions in Boston, New York, Washington, and Denver were rather like watching the Smithsonian Institution transformed, instanter, into the Woodstock nation or Wally Hickel into Abbie Hoffman. Or, as one student at MLA said to me after the raucous business session of 1968: "Man, these groves are getting really groovy." Man, he was right, and still is. DORIS GRUMBACH

(Doris Grumbach, author and essayist, teaches literature at the College of St. Rose in Albany, N.Y.)

The Students Who Came to Dinner

The number of foreign students in American universities reaches record heights each year. And so does the rumbling chorus of discontent, suggesting that all is far from well with this once proud "beacon of hope," the program of international educational exchange.

As for numbers, there were 133,500 foreign citizens on educational assignment in the U.S. last year, about 11,500 more than the previous year. This was an all-time high, as each year has been since 1954 when the Institute of International Education first began surveying the field. Of this number, more than 121,300 were students, leaving some 12,000 visiting teachers, researchers and scholars. The student increase was 10 percent over the year before; this too has been fairly constant for some time but the steady rise is not accounted for entirely by new students. Foreign students are staying here longer and, thus, one of the areas of discontent, their home countries are enjoying it less.

This is the famous brain-drain issue around which studies have proliferated and hands have been wrung, but little done. How many of today's foreign students are tomorrow's immigrants? It's hard to say but the available data are not comforting.

Only 69 percent of the students answered the IIE question on length of stay so far and 43 percent of these have been here for over 3 years already—a 12 percent jump from the previous year. When the questionnaire got to the really sticky one about whether the student intends to remain in the U.S. indefinitely, 34 percent failed to respond and of those who did, 23 percent (18,270 students) said they intended to remain. As IIE comments in its annual publication *Open Doors,* the figures suggest that student exchange is "a fairly significant avenue of immigration."

Significant indeed when half the Indian and Pakistani students, three-fourths of the Iranians and virtually all (95 percent) of those from Taiwan and Korea manage not to return home. Two years ago a visiting senator from the Philippines was more dismayed than honored when 300 Filipino doctors and nurses turned out to greet him in New Jersey. "Never did I expect to find so many Filipino doctors in one place." He promised legislation to limit the flight of professionals needed at home, but the Philippines and other medical-poor countries continue to provide over a quarter of all interns and residents in U.S. hospitals.

Former Deputy Assistant Secretary of State Harold Howland estimates that nearly 100,000 scientists and engineers have emigrated to the U.S. since 1949 at a saving to this country of at least $4 billion in total education costs, "an abnormal situation" wryly comments R. K. Narayan, the Indian novelist, whereby developing nations provide technical assistance to the more developed ones. An official at the Iranian Embassy in Washington was more blunt; he called it "a direct threat to the prospects of (Iran's) continued progress."

Third World bishops make the same complaint as other leaders about the loss of skilled manpower to their countries, but they add another. They speak of the loss of those who return, now more indifferent to the needs of the church and the society than when they left. The students have become "Americanized," that is, imbued with the ethic of personal success, uncaring about the great goals of justice, development and nation-building. It can be questioned whether these students were fire-eating social reformers when they first left home but it is evident that

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only a few return that way. Those old grad foreign students, Gandhi, Nkrumah and Ho were hardly typical, it seems, and even they came to their radical concern more out of reaction against the host society than by succumbing to its progressive wiles.

Along the same lines as the "soul drain" complaint, some Latin American church leaders are still given to bemoaning the great numbers of their youth studying in Communist countries; one bishop recently quoted a figure of 5,000 from his country presently in Moscow. The U.S. State Department, however, puts the number of all Latin Americans studying in Eastern Europe and the Soviet Union at less than 3,000, of whom many are Cubans. Moreover, the evidence of Soviet success in molding orthodox revolutionary cadres out of the highly nationalistic students at Lumumba (Friendship) University and elsewhere is very scanty. Academic bureaucracy, racial prejudice, freezing winters and an impossible language take their toll in Russia just as they do in the United States. Ignoring the inflated figures, however, the Latin bishops still have a point, that few of the nearly 24,000 Latin American students now in the U.S. are likely to return *"conscientizado,"* eager and ready to work for human liberation in their countries.

A third discontent comes from the opposite concerns of those who see *some* foreign students (not usually Latins) becoming a bit too politicized here, or at least beginning to act out their political convictions. A dozen years ago many foreign students thought their American peers hopelessly apolitical and naive. The campus revolutionaries of the past couple years have changed all that and have implicitly encouraged foreign students to do here what they might do at home but had largely refrained from doing in a "host country." Hardly a visiting head of state has come here recently without some of his young countrymen—foreign students—demonstrating against him. Iranian, Greek, Korean and Ethiopian students have been in the streets, Biafrans have demonstrated near the British Embassies, other Africans have protested against South Africa and Portugal. The State Department and the international education establishment are understandably a bit uneasy.

Jumping across the political spectrum, the American Left, or that part of it which has bothered to consider the foreign student phenomenon, has become more and more unhappy about the whole thing. If instances of foreign students' acting out their displeasure with their own governments are too frequent for the State Department's tastes, U.S. radicals see them as but insignificant exceptions to the more general complicity of all foreign students with the System. The North American Congress on Latin America (NACLA) is a quite serious group of mostly young intellectuals dedicated to "researching the Empire," that is, the North American imperium as it operates in Latin America. One would expect NACLA to be eagerly cultivating the thousands of Latin Americans up here on study, but they don't. In NACLA's view, almost any Latin American who manages or even desires to study here is hopelessly compromised.

Allowing again for some exaggeration, there is evidence that the typical student expatriate from the South of us is not typical of Latin Americans studying at home. Those here are overwhelmingly from urban, upper-middle and upper class, professional and business family backgrounds. (Over 30 percent in one large survey of 1,000 students reported their fathers' annual income in excess of $24,000.) They already have a good command of English when they arrive, they tend not to be student leader types and, as the director of a Mexican cultural institute comments, they seem to have compartmentalized minds; that is, they are able to block out—temporarily at least—the anti-Americanism which is endemic to Latin American schools.

The real opposition of the Left to foreign student programs, however, is based on somewhat more complex reasoning. The goals of student exchange, as set forth by the international education establishment (which includes the State Department and its semi-private in-laws like Education and World Affairs or the Ford Foundation) are seen as deriving from the same neo-colonialist impulse that spawns the other imperialisms of the American way of life. Just as the Committee of Returned Volunteers, an organization of some 3,000 former Peace Corps types, has applied a radical critique to that organization and found it worthy of eradication, so have radical observers of the foreign student scene begun lately to call for dismantling the educational exchange apparatus. Education for development, then, is not only a hollow but a cynical slogan since all that develops are American corporate interests in the Third World.

And what of the foreign students themselves? They too have their discontents, and like complaints everywhere these are becoming louder and more insistent. The standard woes—American indifference to the foreigner's culture and insensitivity to his needs, the inappropriateness of much of his studies to the real situation he will presumably return to, inadequate scholarship aid and the already out of sight, still spiraling costs of dwelling in the American academe, plus real, or practically real, discrimination in housing and jobs—are all traditional ailments—but the outcry is new. Demands to be represented in NAFSA, the National Association for Foreign Student Affairs, and calls for a national organization of foreign students are causing the internationalist Old Guard to mutter, who do these foreigners think they are—students ?

The beacon of hope once so proudly hailed by the State Department has become a flickering candle—or is it the elusive light at the end of the tunnel? No matter, if in fact a new day is dawning, it is its own illumination.

THOMAS E. QUIGLEY

(Thomas E. Quigley is Director, Division of Foreign Visitors, United States Catholic Conference.)

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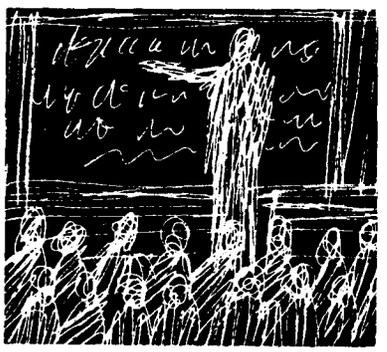
THE JESUIT HIGH SCHOOL

Back to the drawing board

RAYMOND A. SCHROTH



It has long been a central tenet of the American Creed that virtually all things are possible—in terms of social and moral reform—if we put our faith, along with our effort, in education. American Jesuits have, for the most part, shared in that belief. Until fairly recently a young man joining the Society could be reasonably sure that he would spend part—or all—of his apostolic life in one of the Jesuit high schools. These schools have long maintained, with some justification, that the right combination of academic challenge, strict discipline, competitiveness, sports, extra-curricular activities, religious training and "Christian atmosphere" could not only get their graduates into the "college of their choice" but could also transform a good many of them into Christian men.

Yet, a strong minority of Jesuits have long felt that their own schools, rather than developing into a unique system, have simply become the Catholic equivalents of suburban public highs or secular preps. Their better graduates are articulate, competitive, mark-conscious, and intellectually competent; but their collective impact as reformers of either society or the Church has not been remarkable.

With this in mind, for the past year the American Jesuits have been radically rethinking their apostolates. The Society must decide to use its diminished manpower more effectively, preserve what is most valuable in its educational system, phase out some of its schools by either closing them or turning their administration over to lay trustees and meet the demands of both Fr. General Pedro Arrupe, S.J., and many of the younger men that the American society move more boldly in the areas of social and interracial justice. Fr. Arrupe wrote to the American Jesuits two years ago telling them that their record in interracial work was quite unsatisfactory. Among other things, he called for increased efforts to enroll qualified Negroes in Jesuit schools and programs to bring disadvantaged students up to the admission standards, and he even suggested that some Jesuits teach in inner-city high schools rather than their own.

Now, as a spur to some more intensive self-criticism within the Society's schools, the Jesuit Educational Association has privately published a sociological study of the high schools that poses some embarrassing questions about some of the underlying assumptions of Jesuit education.

Five years ago the J.E.A. commissioned a study of its schools to measure their effectiveness in the specifically Christian formation of their students. Sociologist Joseph H. Fichter, S.J., Stillman Professor at the Harvard Divinity School, administered a questionnaire to the freshman and senior classes of 44 schools in 1965, and presented the results of his research to the 1966 J.E.A. Los Angeles Workshop on Christian Formation at Loyola University. For the administrators and other delegates at the workshop, the Fichter report, *Send Us a Boy, Get Back a Man* (the title was borrowed from the motto of Campion Prep), came as a shock.

The report revealed that, in the estimation of the students, the schools did some things extremely well: increased their intellectual ability and artistic perception and taught them to think for themselves and voice their opinions. But in questions on moral- and character-formation, it showed a sharp decline in loyalty to the school, a decline in "spiritual" attitudes and ethical behavior, and a general reinforcement of those social attitudes of the

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affluent middle class which Fichter labels the "bourgeois mentality." The report documented a startling gap between the rhetoric of the goals reiterated in the school catalogues and the reality of what is happening—or not happening—in the classrooms.

At the same time, the workshop had been quietly threatened by the rumblings of the younger Jesuits still in studies who were losing confidence in a high school system geared primarily to meet the needs of the Catholic suburbanite rich. The young men were drawn toward the service of the inner-city black poor. Fr. Fichter and other spokesmen insisted strongly that schools where the student body did not represent a social, racial and economic "mix" and schools that did not challenge the bourgeois mentality—particularly their conservative views on poverty legislation—could hardly accomplish the task of true Christian character-formation.

The delegates responded by zealously drawing up position papers that promised, among other things, to make radical improvement in the religion programs, to experiment with retreats and social action programs, and to bring into the schools a high percentage of the underprivileged. Now, four years later, the J.E.A. has asked Fichter to examine the schools again and measure their reform. From 17,985 students in 47 schools he has obtained 7,588 usable questionnaires, repeated most of the same questions of 1965 to the freshmen and seniors of 1968. This has allowed him to test the 1965 freshmen twice and see how they have changed.

Keeping in mind the limitations of the study—that these are not typical American adolescents but generally affluent Catholics of better-than-average intelligence and that the survey's purpose is confined to measuring moral improvement or decline—the report is a very important document with some broader implications for all American Catholic secondary education. This second study, *Jesuit High Schools Revisited* (Jesuit Educational Education, Washington, D.C., 1969), suggests, by implication, that Catholic education should set more limited and realistic goals for its religion programs, and it calls into question the generally presumed connection between character-training and religious-development.

The Findings

Fr. Fichter's method is both simple and complex. After measuring the general trends by comparing senior and freshman responses to key questions, he isolates particular groups of students—the most altruistic, those most motivated by desire for money, those who most love or dislike their schools, those with the friendliest or unfriendliest student-teacher relations, those from the wealthiest schools and those from the poorest—and compares them with one another to determine what aspects of school, family or social life have the greatest influence—for good or evil—on character-formation. He also ranks the schools to indicate what combination of factors is most likely to produce what is often described as the "ideal" Jesuit graduate. The author's own tone is both idealistic and blunt. He accepts the claims that Jesuit schools really are expected to be different: that they are not supposed to merely duplicate the work of secular preps but are to make young men not only learned but good. He scrupulously measures the schools not by his standards but their own, extracting lines of glorious prose from the workshop position papers, then laying bare the less glorious data from the questionnaires.

Specifically, what did the second survey find? To start with the good points, the fact that the J.E.A. has been willing to pursue their study so thoroughly—including a proposed requestioning of the graduates of 1965 in 1970—is evidence that the J.E.A. is serious about reform, even though change on the local level does not come quickly. Second, the report's most valuable contribution may be its picture of the schools where the idealistic goals of Jesuit education are really being achieved.

The study has ranked the 47 schools from the most popular to the least popular, according to whether the boys would choose the same schools again, and examined the other factors that tend to make the five top schools the "best." They are older schools with relatively large enrollments and enthusiastic alumni, in metropolitan areas with other Catholic schools and a Jesuit university; they have high academic ratings and demand more hard work and discipline. The least popular are small, new and easy. All negative forms of moral behavior are much less prevalent in the "loyalist" than in the "rebel" schools. Drug experimentation appears much lower. The spiritual influence is more evident—although religion is still not a popular subject. Although the "friendliest" faculties are not in the "best" schools, their faculties do establish an objective, fair and responsible relationship.

The other strong positive finding is on the influence of the Jesuit scholastics, young teachers who have not yet been ordained. The Jesuit school system produces different effects in different groups of students largely because of the relative influence of different types of teachers. Values are formed not by classes but by men; and the scholastics, followed by the priests, seem to get the best—most Christianizing—results. The boys attracted to them are more loyal, more altruistic, more likely to spend their lives serving their fellow men, and have much better racial attitudes.

Ironically, this evidence comes at a time when the influence in Jesuit schools of laymen, who have a more secularizing impact, is increasing, when the manpower shortage and limited financial resources are forcing the Society to cut down on its commitments, and when the scholastics themselves are showing some dissatisfaction toward the educational apostolate. Many of their reasons for dissatisfaction correspond with the negative trends revealed in Fichter's report: the mediocrity of some Jesuit

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schools, their failure to reach the black and poor, their slowness to respond to demands for change.

Fr. Fichter considers his most significant findings the negative ones. "Throughout this report we have tested the assumption that administrators and teachers in the Jesuit high school system took the facts and recommendations of the Los Angeles workshop seriously," Fichter writes. His sorry conclusion is that they did not. Perhaps three years is too short a time to expect real change; but the workshop promised change, and there is no evidence in the survey that the schools followed up the workshop with substantial reforms. The survey reaffirms that some schools have a Christianizing effect—but only on a minority of students. Those who most need help seem untouched.

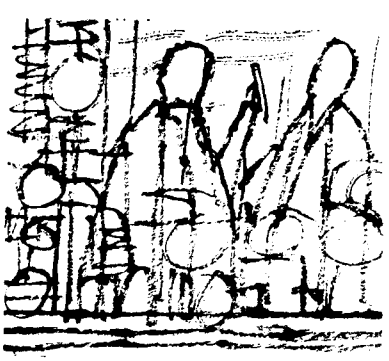
Perhaps one of the more vulnerable parts of the report is Fichter's attempt to measure moral conduct and his conclusion that there has been a disconcerting "behavior decline." He asks the students to what extent they have observed their classmates cheating, drinking too much, reading sexy magazines and experimenting with drugs. To judge their religious attitudes he asks if they receive holy communion more or less frequently than three years before and whether they advocate obligatory Mass attendance at the school. From their responses he concludes that there has been a marked decline in moral conduct between 1965 and 1968.

Some Jesuits with considerable experience with young people will be less shocked than Fr. Fichter by his evidence of "moral decline" and will be less willing to accept all his criteria as valid indices. I suggest that in today's climate of sexual openness increased reading of "girlie" magazines may have no moral significance at all, that nearly all boys drink more when they get older until they realize that getting drunk is stupid, and that the increased cheating may say more about the school's unhealthy climate of competition and antiquated testing procedures than about the students' integrity. The report shows that 54 percent say several or quite a few of their classmates experiment with drugs; but it does not distinguish between the one-shot puff of marijuana and the much more dangerous speed, heroin or LSD. Furthermore, on the religious questions, I doubt that very many of the Jesuit faculty would still propose that the boys should be required to go to Mass at school. If faith is not free . . .

Nevertheless, what the report concludes about many other aspects of student value formation cannot be easily explained away. The most disturbing findings, Fichter believes, point to the ineffectiveness of even the best religion programs. The religion courses and "religious atmosphere" have been described as the unique characteristics of the Catholic high school. If this is true, Fichter assumes, the schools would put so much effort into the religion program that the students would recognize its value and give high rating to the religion courses and teachers. On the contrary, proportionally more seniors than freshmen are bored with their religion programs. In spite of the 1966 workshop resolutions to improve these courses, only 14 percent of the 1968 seniors rated their religion courses among the most interesting.

But what about the schools where the religion teachers are really good? Even in the five schools that have, by student rating, the best religion programs, only a minority of the seniors say that their education has made them better Christians (43 percent) or has given them a greater love of God (37 percent). The bulletins and catalogues of the American Jesuit high schools emphasize the necessary connection between religious training, morality and character-formation. Yet, even the best religion programs have failed to affect moral behavior patterns. A comparison of the schools with the best programs with those with the worst lead to the interesting conclusion that it really doesn't matter whether religion is taught well or poorly. In fact, the students in the best schools are more likely to cheat on exams and skimp on their homework, and less likely to consider a priestly vocation. Nor are the students from the best schools any more likely to choose future occupations where they can be of service to mankind.

To temper Fichter's conclusions it can be argued that if 14 percent of the seniors rank religion that high it's a pretty fair representation, and that to get almost half to say their education made them better Christians—considering the opposition to Christian values in a secular



culture—is no small accomplishment! Futhermore, to ask an adolescent in 1968 whether he has gained a "greater love of God" is to use a phrase so ambiguous as to undermine the validity of the response.

The Los Angeles workshop had resolved that, above all, the Jesuit high school student "should be motivated by a Christian vision and a Christian love, so that all of his important choices in life will be made for the greater glory of God in service of the family of man." However, the Fichter report goes on to indicate that there is very little correlation between character-formation and Christian formation. Although 69 percent of the seniors thought the school had helped strengthen their character very much or somewhat, 41 percent replied that the school had had very little or hardly any effect in making them

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better Christians; and there was a considerable drop from 1965 to 1968 in the extent to which the schools have developed a greater love of God. Only 245 seniors in all the schools would say that the most important effect of their training was to make them better Christians, while 945 checked off "hardly at all."

In short, the students believe they can have strong character without being good Christians and without loving God. Perhaps, Fichter says, the time has come to demythologize the religious ideology of Jesuit education and to re-assess the whole concept of the impact of religion on character-formation. Since so many students feel their character has been strengthened by Jesuit education even though their specifically religious attitudes have declined, it would seem Jesuit schools are quite successful in a secular version of character-formation. Is that enough?

Social Attitudes

The final significant finding is on the schools' reinforcement of the bourgeois mentality. Fichter describes this mentality as: upper-class liberal views on race, influenced by the fact that the rich are not directly affected by the civil rights movement, combined with negative attitudes toward social legislation—a $2 minimum wage, Medicare, and high social welfare payments, influenced by their fear of the tax burden of supporting the poor. By comparing a wide sampling of both upper- and lower-class boys and boys from the five richest and five poorest schools, the survey shows that, while the cultural environment is more compelling than the religious environment in forming social values, under the influence of the schools the boys from poor families take on the bourgeois mentality while the rich boys increase it. In the rich schools 65 percent of the freshmen approve of Medicare, but only 47 percent of the seniors; and only 23 percent of the rich students favor higher welfare payments. Furthermore, the richest schools registered a *decline* in their approval of the civil rights movement and integrated housing.

While he acknowledges that many schools are suffering financially, Fichter is strongly critical of the schools' failure to be true to the workshop resolution to admit more poor boys. Fifty-five percent of the freshmen and 61 percent of the seniors in 1968 come from families making over $10,000 a year, while only three percent of the families make less than $5000. Now, Fichter asks, are the faculties of the Jesuit high schools willing and able to offset the non-Christian aspects of the bourgeois mentality, or will they simply adapt themselves to their suburban middle-class environments?

This depends partly on whether the schools respond any better than they did to the first report in 1963. Even allowing for the weaknesses in methodology there is certainly enough valid information to give Jesuit educators long moments of self-doubt. A major overhaul of the institutions has begun in several provinces. After consulting all the members of the province and the local bishops, the provincials are deciding which schools to support. Some provinces have introduced the "principle of attraction" which will allow Jesuits to choose and be chosen by their apostolates rather than be sent under obedience to work for a cause they might not believe in. It should follow that the most dynamic Jesuit communities would attract the most competent and imaginative teachers. The others, supposedly, would either shape up or die. (They could also just linger on in their mediocrity.) The risk remains that a school with potential for serving the poor, because of its inner-city location, might fail for financial reasons or because its conservative leadership cannot attract new men. But the Society could pool its resources on a nationwide basis and establish and endow at least one or two good experimental schools for poor, rather than bright, boys. At any rate, the next few months will reveal how urgently Jesuits feel their secondary school system should be reformed and whether the second Fichter report has been used as an instrument of reform or just one more report to lie on the shelf.

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ERROL PRITCHARD

PERFENESTRATION

Those clouds that move inch, inch by inch,
  from pane to pane
as I lie here and wish that I were light as they
  are fluff today
or rain tomorrow. But I lie beneath the counterpane
  and do not flinch.

Am I not twice the event that they
  make out to be?
will I not rise some day and walk like them
  across the hills? I *am*:
but those sea-
  foam-like balls of day

are not: are dust, although past pane and sill
  they caper, they do
not be. Why should I envy such
lumps of too little made too much,
  when I have you,
invisible you to embrace, and always will?

Invisible you are warm. Tempestuous air
  that fans my flesh,
that's what you are. No grey dust
  rouses my lust.
O warm, invisible wish,
  always be there.

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WHITE FACES AND BLACK STUDIES

Is there a monopoly on interpreting the past?

MERTON L. DILLON

The furious hostility aroused in certain quarters by William Styron's *Confessions of Nat Turner* should serve to warn others who also venture to write or teach about the Afro-American past of the reception that may await their efforts. But more immediately instructive is the implication the controversy has for the black studies programs that are now being established in universities from Massachusetts to California.

The opposition to Styron's novel revealed a state of mind that cannot help but influence the new Afro-American curriculums. Styron's unpardonable sin was not that he portrayed a Turner whose experience and psychology some black persons found offensive. It was simply that as a white liberal he ventured at this time to reconstruct a crucial incident in the Negro's American past. This is the arrogance, the persistent white chauvinism, that blacks of a particular persuasion find impossible to forgive. Having deferred so long to white domination, blacks now have no intention of relinquishing a claim on both present and future. As they well understand, control of the record of the past can be a device to direct events in the present and in that way help to shape the future. For that reason the historical Turner, a black revolutionary, cannot be allowed to become the object of white interpretation and thereby be deprived of his present political and ideological utility.

Those who seek evidence to support that view may read the charges a number of critics writing in the *New York Review of Books,* Nov. 7, 1968, brought against Styron and especially against his defender, Eugene Genovese. Genovese's flaw was not shown to be ideological or intellectual. Like Styron's, it is genetic. However deep Genovese's researches in black history may be, those who found *Confessions of Nat Turner* so objectionable seem unwilling to accord him the right to make statements related to his findings. Those who plan black studies programs will have to take account of the attitude revealed by the Styron-Genovese incident.

The awkward truth is that certain black scholars have declared a monopoly of the right and authority to interpret the past. Their history, they assert, is surrounded by a mystique which only blacks can penetrate, and no white scholar should try. A tenable intellectual justification for such a view cannot easily be found, any more than earlier white advocates of segregation and the inherent inferiority of blacks found rational defense of their position easy, but we are dealing in both instances not so much with reason as with politics, the drive for power—in the one case for the attainment of power and in the other for its preservation.

Although the anger represented by the exclusionist attitude of blacks toward their history is understandable, its implications for the study and teaching of the subject are nonetheless disturbing. The claims to monopoly expressed by certain black historians and critics have been embraced by black university students who, like so many of their generation, possess both convictions and courage. Let a white teacher venture to instruct a class containing black militants in the facts of the Afro-American past, and he quickly learns the basis for this assertion. However well informed in his subject he may be and however sympathetic he imagines himself toward the grievances and aspirations of blacks, he probably still will encounter so much skepticism and thinly veiled hostility as to make his task unpleasant and difficult, if not impossible.

Such was my experience as I conducted History 260, a newly introduced course in black history at Ohio State University, a few semesters ago. Reports from other universities where similar attempts have been made suggest that my experience was not unique.

From a pedagogical standpoint the situation seems ideal. Rarely does a teacher encounter students so eager for engagement. Student motivation could hardly be greater. An air of high seriousness supercharges the classroom. There is little opportunity for humor or relaxation of pace. Both instructor and students understand that the mere offering of the course is a political act. No member of the class is likely to be unaware that at Ohio State as at many other institutions the introduction of Afro-American history into the curriculum was related to vociferous demands made earlier by a black student organization. On that account the rationale of the course is generally understood to be at least as much political as it is intellectual. As such it is not an enterprise that invites only nominal involvement. Everyone senses that merely by his presence in the class he is himself making history.

Yet despite the excitement generated by the aware-

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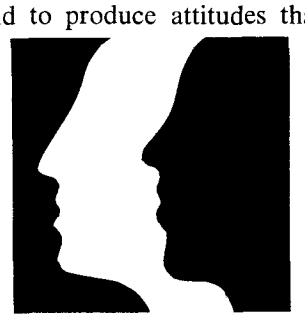
ness of being near the center of an important movement and despite the stimulation of association with intense and articulate young people, the general effect is depressing. It soon becomes obvious that the "usual past" many of these students seek is not one that recognizes and maximizes the achievements of black people and the creative part they have played in American development, as some of us in our innocence had supposed. Neither are they satisfied with a New Left interpretation that emphasizes the injustice and the exploitative aspects of white management of race relations and which admits the contradictions and hypocrisy that have marred so much of American history, although they certainly would not let the absence of those strictures go unprotested.

The core of their expectation is something few academically oriented historians are likely to give—exhortations to "liberation." Or, as one of my students bluntly put it, "Black history must be taught by a black revolutionary," presumably for the same reason that novels portraying black revolutionaries must not be written by white liberals such as Styron. The educational goal of courses in Afro-American history then is seen as strictly utilitarian, a highly selective sifting of the past to yield information and to produce attitudes that together will



support programs of radical action. This is the "racial and cultural identity" such courses are expected to help achieve.

A white instructor is not likely to be qualified to promote such a cause, nor would black militants welcome his efforts if he tried. After hearing a classroom presentation of some of the uglier aspects of the American past, a black co-ed addressed this plaintive appeal to me: "Then don't you think we are justified in what we are doing?" It was a rare effort to secure approval, a lapse in militant role playing, as she immediately sensed, and she never repeated her error; yet in that question were revealed the meaning and purpose of the course for her, and perhaps even the meaning of the blacks' American experience itself. It could only be impertinent for a white instructor to address himself to such a question posed in such a setting. A black man would have to do so, for he would be inescapably encompassed within that plaintively expressed "we."

Persisting as an undercurrent through all the weeks the course lasted was resentment that a white person had ventured to instruct blacks in history which was peculiarly their own. Race had unfitted him for the task. A black man was needed, it was argued (even by some white students), because some mysterious power would enable him to see the black past as it actually was, a vision forever veiled from the eyes of whites. A racial bias common enough in its application to blacks but rarely felt by whites was pinching at me. It was beyond the reach of argument, and it hurt.

Militant students expected the course to be shaped to satisfy their particular political goals and pronounced disapproval when they found it deficient in that respect. They were impatient with discussion of historical figures who did not fit their model of appropriate "liberative" behavior. Mere mention of the early black New England poet Phyllis Wheatley, who was anything but a revolutionary leader, aroused protest. The abolitionists—"white liberals who felt sorry for blacks," as one student described them in the ultimate condemnatory phrase—were scorned immoderately. Analysis of Booker T. Washington, in spite of his unquestioned magisterial qualities, was judged irrelevant. They were quick to denounce all conciliatory black figures as having attained position through treason to their race, scarcely even venturing sympathy for them as victims of an overpowering white hegemony. Many of the students brought to the classroom a dogma and a doctrinaire approach to the subject that within my experience are rare among undergraduates.

Although the obstacles to free discussion and to the wide-ranging examination of history in such a situation clearly constitute a hazard in the black studies programs, skillful teachers, black and white, can go far toward overcoming them if they are intent on making the effort. It is nonetheless obvious that to make that effort is in some degree to destroy the very intent of the programs. The intellectual objections that legitimately may be raised to the movement for black studies seem on balance less pertinent than the more immediate social and political problems it presents.

One of these grows out of the character of the educational system itself. It may be that much education in America has been simply an enterprise in indoctrination supportive of majority views and elitist control, and that what we now are witnessing should be regarded as an attempt to alter the direction of the indoctrinating process. While such efforts on the part of black students may be objected to, objections coming from white persons must be recognized for what they are—the protest of a threatened elite. Since the aim of many advocates of black studies clashes with entrenched interests, it would be unrealistic not to expect such protests. The political import of the black studies movement is not likely to be ignored for long. Louder calls for militancy and separatism will emanate from the universities and echo throughout the cities. These calls will be responded to—both favorably and unfavorably—in many quarters,

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with who knows what threats to the integrity of the universities. We must ask whether, under those conditions, university administrations and the men who support them will long tolerate the institutionalized advocacy of "liberation." If they fail to be patient and forbearing, and out of apprehension attempt to control or even check the movement now underway, then the resiliency and malleability of American society, already severely tried, will be tested still further, this time specifically in its educational sector. Instead of diminishing tensions, as its white advocates appear to hope, the black studies movement eventually may intensify them and itself become a focus of new conflict.

The likelihood of this happening appears greater when one examines the issue of who is to staff the new programs. Not many whites will be judged adequate for the posts, we may be sure of that; indeed, for reasons already suggested, the black studies vogue at present offers few opportunities for white scholars. Will they be staffed by traditionally qualified blacks? Ideally, yes. But on account of past inequities and miscalculations there are not nearly enough to go around, and the movement will not wait while more scholars are being trained. Who then? The question remains to be answered, but probably in some instances by persons who are very close to the "liberation" movement and who are perhaps selected by students themselves—instructors who will both sway and be swayed by their classroom constituencies. This at least is the expectation of some student-movers of black studies programs, and at this advanced stage of the movement it seems unlikely that their expectation will in every instance be unrealized.

A moral question also must be raised respecting the establishment of these academic programs, even though to raise it is no doubt to be both old-fashioned and irrelevant. Should the university endorse programs that advocate and are accompanied by self-imposed segregation as the black studies movement is? The movement

Black Studies: More Than 'Soul Courses'

The turmoil that rocked the nation's campuses this last year grows partly out of the character of the young black students reaching college for the first time. The situation is likely to be more acute before this year is out. The Ivy League, for instance, accepted 86 percent more blacks this year than last. And such schools as the City College of New York are playing with special admissions procedures to accept blacks and Puerto Ricans who could not qualify under traditional academic standards.

Even the best-meaning college administrators have been, and continue to be, grossly unprepared for the impact of these young blacks on their campuses. Many of these students come straight from urban ghettos, and thus possess their own special attitudes and mores few white academics can understand. As one faculty member at Valley State College in suburban Los Angeles told me: "We expected 200 Roy Wilkinses and wound up with 200 Eldridge Cleavers."

It does no one—neither the college nor the kids—any good to ignore the fact that many of the new black students are unprepared academically, socially and culturally for the environment of a big college campus. Many whites are not much better prepared. Freshman year is a wrenching and frustrating experience for almost anyone, even a well-adjusted kid from Scarsdale. Imagine what it must be like for a kid from Harlem. One Harvard professor put it this way: "Many of these 'high risk' people from core areas are incapable of plugging in here right away. They get obsessed with the idea that what they're learning is not relevant, they get frustrated, their grades drop, and they feel the whole place is against them."

The result is that some of these students tend to take out their hostility in the way they always have—through physical violence, or at least the threat of it. Hence the guns at Cornell, and at several other schools as well. It is well-known at Harvard that several freshmen kept guns around and threatened to use them on the moderate leadership of the Afro-American Association if the leadership compromised with the administration in a fight over a black studies program. Students are demanding black studies for many reasons, but one is that they are seeking a refuge in an alien and threatening environment.

What can be done? In terms of academic preparation, special courses could be provided that would improve students' basic skills—reading, writing, etc. Many schools give them now. The problem is that blacks tend to see such courses as second-rate, or even segregationist; students in the SEEK program at Queens College, for example, rebelled against courses designed to prepare kids with poor backgrounds for college work. In other words, the whole subject must be approached with great tact and sensitivity—qualities that seem conspicuously absent on many campuses.

As for social and cultural adaptation, only a limited amount can, and probably should, be done. Harvard talked about assigning each freshman his own personal advisor and confidant, a person who can help guide the young man (or woman) through the bewildering adjustments that have to be made in college. At the same time, blacks are demanding their own institutions—dormitories, eating places, social centers—and do not want to blend into existing establishments. This runs against the

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constitutes a significant step toward a new separation of the races and marks a further departure from the dream that motivated the abolitionists of the last century and their successors in this one—the creation of a multiracial society in which men of all colors can live together amicably and on terms of equality. And this retrogressive step is taken at the very moment when a different, more humane course seemed possible even though still far from realization. It will not do to blame black militants alone for a development in which all Americans through many generations must share responsibility. It may be that white Americans deserve this reaction and that whatever fates preside over the course of history smile at their discomfiture now that the shoe is on the other foot and mock their embarrassment that blacks who once found all doors closed now themselves slam them. But to be aware of such ironies makes the growth of black separatism, especially within the universities, no less to be regretted.

Despite all our reservations about these developments, we can hardly urge universities to be merely defenders of existing arrangements, racial or otherwise, nor can we demand that they avoid innovation simply in the interest of tranquility. It is unrealistic, nevertheless, to suppose that the black studies movement will be uncomplicated by turmoil and resistance or to suppose that it will not create new problems as grievous as the ones it purports to solve.

University officials justify the new programs as legitimate academic enterprises similar to the earlier established Latin American and Asian programs, as of course theoretically they are, and some apprehensive administrators no doubt see in them the means to defuse explosive campus racial situations. Their student advocates more realistically regard them as important political opportunities. We shall not need to wait long to discover whether administrators or students are more shrewd in their expectations.

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integrationist ethic and undoubtedly has some unhealthy ramifications; it is strange to see blacks doing to themselves what the segregationists did to them for so long. But it is probably useful and necessary. Blacks feel they have to "get themselves together" before they can deal with the white world on an equal basis, and that seems fair enough. Do the same people who object to a black social center or dormitory object to a Newman Club or the desire of Jewish students to live together?

The controversy over black studies has illuminated another interesting issue: what these black students are being trained for and what they want out of life. Men like Roy Wilkins and Bayard Rustin have argued that without solid academic training, young blacks will not be equipped to take over the jobs in industry and finance that are rightfully theirs. Black studies, they say, is self-defeating.

The argument fails to understand several things. First, it does not recognize the almost desperate desire of young blacks to foster racial pride, and that pride can be nurtured, and asserted, through a black studies program. Second, it fails to realize that a growing number of young blacks just do not want those jobs at IBM and Chase Manhattan many older Negroes view as the epitome of success. What they want are jobs that will have social utility, that will enable them to serve their people and improve their lives. This feeling is part of a broad desire, among young whites as well as blacks, for professions in which success is measured by social change, not cold cash. This was clearly evident, for example, during the Columbia uprising. As much as anything else, the students were rebelling against the fact that the university seemed to be training them for jobs in the great corporate establishment, symbolized by the school's Board of Trustees.

This is where the whole issue of "relevant" education comes in. It is unfair and unknowing for critics of black studies to say the students are wasting their time with "soul courses." Most of the students now know that; few of them want to bother with Chitlins 101 or Militant Basketweaving. What they want are courses that will really analyze the society, that will show them how and why decisions are made, that will give them the understanding, and the skills, to try to alter those decisions.

Some of this is rhetoric. Most colleges are just not tools of the corporate elite the students envision, and there is little stopping the imaginative student from studying almost anything he wants. Moreover, black students often feel guilty about being in college in the first place, and they want to show that they remain militant and uncorrupted. Some of them will take jobs in the establishment. But many of the brightest ones will not—or if they do, will utilize the resources of the establishment for their own ends. A young black guy at Chase Manhattan can do a lot of good by urging the bank to make low-interest loans to ghetto businessmen. A lawyer in a Wall Street firm can scare a lot of merchants who are defrauding their customers.

This is the full meaning of the revolt against affluence. We now have a student generation that can afford to worry about things other than money; even a black youngster from the slums knows that once he gets into a good college, his economic future is pretty secure. This was not true a generation ago; but it is now, and reverberations from this basic fact are just beginning to be felt.

STEVEN V. ROBERTS

(Steven V. Roberts, the Los Angeles bureau chief of the New York Times, *writes frequently about problems of higher education.)*

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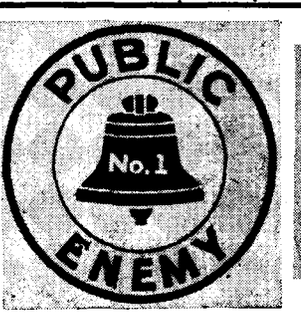

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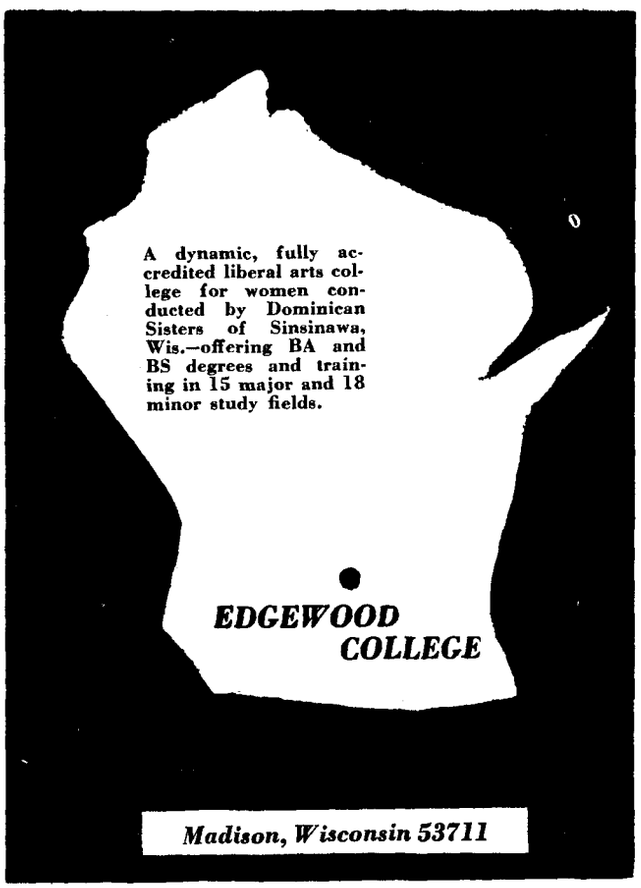
THE STAGE

The week that Ronald Ribman's new evening of short plays, *Passing Through from Exotic Places,* opened off-Broadway, his first play, *Harry, Noon and Night,* was revived at the Theatre of the Living Arts in Philadelphia. The latter, with superior performances in the three leading roles, was not only the best production I have seen this season but it was a happy confirmation of what I have only suspected from reading Ribman's play. For all its oddness and obliquity and the demands that its density makes on the audience, it is wonderfully alive on stage, as actor-oriented as 1930's farce.

There are engaging performances in the new plays. The Peace Corps worker in "Sunstroke" is a Bronx variation on Harry's "failure clown," and Oliver Clark plays him, physically and verbally, so that all his virtues —determination, idealism—come across as defensive expectations of defeat. Vincent Gardenia's bereaved father in "The Burial of Esposito" is an odd mixture of the operatic and the detailed; while he sobs and shouts his way through a big moment, like an Italian tenor with his back to the wall, his right hand plays an intricate game of its own, crawling in and out of the pocket of his drooping trousers. The character's confusion is in the noise; his grief is in the hand. Yet, despite these performances and a generally good production, the new plays are disappointing, particularly compared to *Harry, Noon and Night* and Ribman's second play, *The Journey of the Fifth Horse*. The three one-acters are little more than gimmick plays. They are slick and at the same time strangely unprofessional, since all of them drag garrulously on far beyond any length that the initial idea can support. It is as though Ribman, now at home in the theater, had picked up its worst habits—obviousness and attenuation—and lost the inventiveness, the outrageousness of his early plays.

One might describe "The Son Who Hunted Tigers in Jakarta" as a dramatization of every man's habit of hearing only what he wants to hear, of editing his surroundings to confirm his preconceptions. Such a description, however, implies a depth that the play never attains. It is an anecdote about a suburban couple who surprise a burglar in their home. In his effort to escape, the burglar shifts from one role to another, playing on their sympathies and their prejudices, allying himself first with one, then the other. After the second or the third false slip, hurt recognition of trust violated, any seriousness disappears into the trickery. The play could only sustain itself as very broad farce, with the householders as traditional butts; yet, that is never the intention. And so it lumbers from one deception to the next until Ribman—by letting the husband kill the burglar—shoots his way out of an apparently unbreakable trap of his own making.

"Sunstroke" is a gag masked as social comment. It takes place on a fictional island where the Bronx boy comes as a Peace Corps replacement. He finally realizes what the audience should have guessed in the first five minutes (I say this hesitantly since both Clive Barnes on the *Times* and Richard Watts Jr. on the *Post* seemed to have missed the point although the lines making the implicit explicit pile up behind the footlights before the play ends). The islanders, pretending to be as stupid as white-racist stereotypes used to pretend all blacks were,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have maneuvered the present Peace Corps workers into a re-creation of Southern plantation society, but with a difference. The blacks manage to be so unteachable that Massa and his missus have to do the work in the fields. In the abstract, the idea that the conventions of prejudice might be used to benefit its victims is an interesting one; after all, according to Stanley M. Elkins in *Slavery,* that's how Sambo was born. On stage, however, the joke is labored and the play loses all its vitality once the confrontation between the *schlemiel* and the elegant, educated black gives way to the plantation charade.

"The Burial of Esposito" is the most trying of the three plays, and, oddly enough, Gardenia's performance is partly to blame. Although he is fascinating to watch, his grandiloquence finally reduces the play to what is unhappily its essential self, reveals it as a sentimental pacifist play violating its own best intentions. Yet, somewhere buried in the molasses, is a beautifully perceptive comment on the destruction of healthy American attitudes in the face of the Vietnamese war. Ribman's barber protagonist, operating out of an earlier immigrant culture, cannot understand what all the rush is about, why he is being badgered into accepting his brother-in-law's charity, why his sons cannot work a year or so in the shop to accumulate money for college; faced with the dead body of his soldier son, drafted because he was not in college, Nick still mouths the lines that have become empty platitudes about the American possibility of slowly earned success. How sad that such an idea is finally smothered by what becomes little more than a grief turn.

"Things as they are/Are changed upon the blue guitar," says the Wallace Stevens epigraph to *Harry, Noon and Night.* Ribman continues to work his changes, but his blue guitar is beginning to sound too much like the standard theater instrument.

GERALD WEALES

● ● ● ● ● ● ● ● ● ● ● ● ● ● ●

SR. MARY ELLEN, S.S.N.D.

UNTITLED

Someday this bird will stop
returning to this tree

will stop pretending that
it left fresh straw

worth coming to, will stop
dreaming up a home

and yield itself to flight,
someday, I want to say.

For the New Term

THE BEGINNING of the second semester finds many issues in a state of flux. Consider the American-Soviet arms talks; the drive for aid to our cities; the problematics of Vietnamization; school desegregation tensions, North and South; the Mafia, Black Panthers and the threats to civil liberties; the relationship of the Dutch Catholics to Christian renewal; the beginnings of the 1970 Congressional race.

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THE CAMPUS MINISTRY

Beyond puplit apocalyptics

JOSEPH WALSH

These two volumes are the results of the long-awaited Danforth Foundation's five-year study of the campus ministries at American colleges and universities. They include a one-volume report by the director of the study, the late Kenneth Underwood, Professor of Social Ethics and Public Policy at Wesleyan University, and a second volume compilation of working papers and empirical research surveys by others connected with the study. By virtue of its scope and seriousness alone, the study clearly stands unequaled among the literature on the church and the American university. It is, in addition, an important treatise on the meaning of Christian ministry in a technitronic universe where the university is the hub of a system in which knowledge is the source of energy and power.

The basic thesis is that the efforts of the Christian Church to do *its* thing on

The Church, the University, and Social Policy

KENNETH UNDERWOOD et al.

Wesleyan Univ. Press, 2 vols.

Cloth, $7.50; paper, $2.95 each

the American campus has had very little, if any, effect on the organized search for knowledge that is central to the life of the American university. Essentially it is a polemic aimed at church officials (and funding foundations) to shift their support in the direction of ecumenical centers of disciplined inquiry on the campus where faculty, students and ministers would jointly grapple with the human and social implications of the research that is taken to be the heart of university life.

If in 1963, when this study was conceived, I had been told of Underwood's aim I would have have recognized in his desire to concentrate the campus ministry in ecumenical centers of intellectual inquiry a synthesis towards which my own half-formed ideas and those of my colleagues had been pointing. It seemed to me also in 1963 that the future of an effective campus ministry had to lay primarily in relating the Christian tradition to the various parts of the multiversity in a program of sustained intellectual activity.

But I now think that this judgment was partially, but significantly, incorrect. From 1963 to 1969, the most effective campus ministry in my judgment has been excercised by those who recognized and responded to the manifestations of the new political and cultural life in what has come to be called the student movement. Underwood's, I believe mistaken, attitude toward "the movement" will have to be kept constantly in mind as one inevitably and gratefully relies on him in plotting the direction of the campus ministry in the '70s and beyond.

For there is no doubt that the general direction suggested by Underwood must be followed if the insights of the Christian experience are to shape the emerging technitronic civilization. Protests, LSD, free universities and Zen Buddhism notwithstanding, the multiversity is still very much with us and long will be. Clark Kerr's knowledge-factory may soon be humanized by small, residential cluster colleges and the multiversity is now finally, thanks largely to students, urgently seeking to rid itself of the grosser forms of military and defense dependence. But the centrality of university research and expert-training necessarily continues and grows. Underwood is surely right in insisting that something more than pulpit-apocalyptics or weekend sensitizing will be necessary if the minds of the technocrats are to be affected by the shaping power of the Gospel.

To press his point, Underwood singles out a number of campus ministries where disciplined inquiry into the moral dimensions of urban planning, medical education and experimentation, secularity and technology were already in progress. He analyzes them as possible models, in method as well as in content, for the central function of the campus ministry elsewhere. Underwood and the study's staff also imaginatively instituted similar inquiries at a number of institutions where the campus-ministry personnel warranted it in order both to study the efficacy and create examples of the kind of inquiry and study he advocates. By extending the concept of campus ministry to deal structurally with the larger problem of organized knowledge, Underwood gives significant direction as to how the churches can effect for the better the future of our lives which are now lying exposed on research-center drawing boards. In an imaginative extension of the campus ministry to include Christian seminaries (and in one place, to Catholic universities), he also urges that they make use of the resources of the universities to which they now or soon will be affiliated in order to educate their own members to relevancy in contemporary problems, while at the same time providing the opportunity for university professionals to engage in the inquiry they frequently desire but have not the occasion to pursue.

But if Underwood was correct in his judgment about the scope and aims of the church's ministry to the university and its culture, I believe he was seriously mistaken about the place in that picture of certain elements he regularly refers to as marginal or "extreme." In Underwood's value scheme, the cure-all for the church's lack of influence in the university is seemingly always to "hold a consultation." The orientation in other words is almost entirely in the direction of talk and discussion. Even the few ministers singled out for praise as preachers or counselors are those only who also frequently hold consultations where social science experts and church-leaders share with each other their insights about urban-planning or student-

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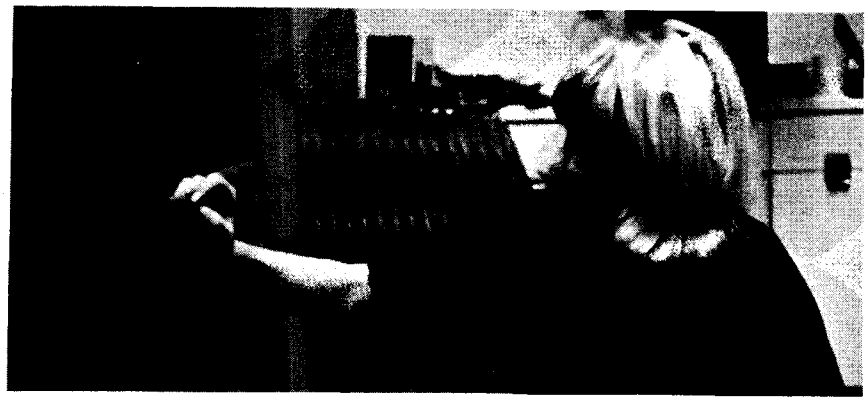
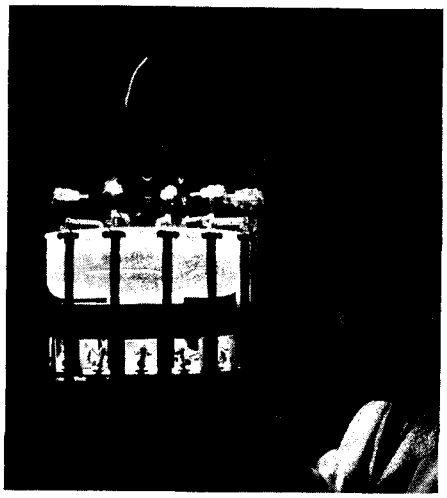
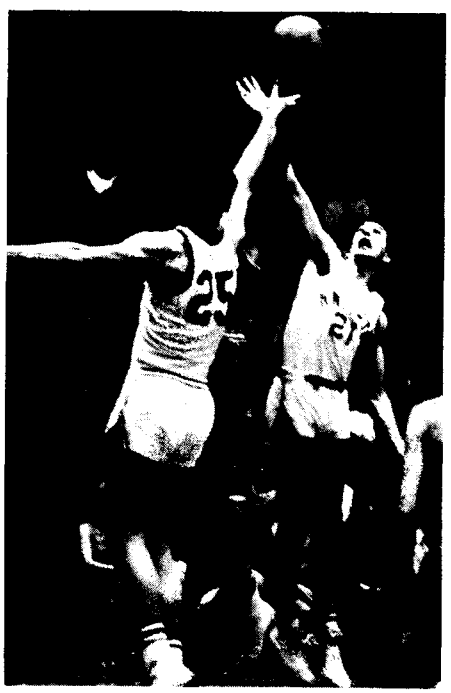
MANY THINGS TO MANY PEOPLE...







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trends. I by no means intend to pass negative judgment on the value of comfortable consultations, and I would certainly agree with Underwood that in our research-centered world any concept of Christian ministry, let alone campus ministry, that blithely ignored that dimension is certainly inadequate.

But Underwood's criterion for an effective campus ministry rests too exclusively on this conference-table base. It causes the work of campus ministers too militant to be welcomed in such consultations or too busy to arrange them to be dismissed as irrelevant to the real sources of university or social power. There is no measurement on Underwood's scale for the effectiveness of a Coffin at Yale or a Berrigan at Cornell. Nor can one treat these giants as merely charismatic exceptions. Paul Goodman has pointed out that in his frequent campus excursions into the dissidents' ranks over the last few years (coincident generally with the years of this study) the few adults exercising influence and direction have been the local campus ministers.

Nor is it only the radicals who are marginal in Underwood's book. He criticizes campus clergy in general because "all" they have offered are "aesthetic happenings" and "highly individualized informal discussion, covenant communities, occasional calls to a protest march, a coffeehouse, unstructured counselling." (p. 171) The basis of Underwood's unrelenting criticism of all such experiments, no matter what their seeming success, is their distraction of disciplined inquiry with his colleagues in the administration and on the faculty.

But surely one could at least seriously entertain the hypothesis that the church's influence on the present generation of students and younger faculty is greater for having been so largely identified with marginals than it would have been had the campus ministers been found barricaded in conference rooms with their administrative peers. One does not have to be a naive believer in youth as savior to see that new perspectives on education and society and the whole quality of life have been put on the American agenda in the last seven years by the "powerless' marginals dismissed by Underwood.

There is no doubt that the perspective of the campus ministers close to the marginals should be deepened and rounded out by disciplined inquiry with administrators and social scientists. But the perspectives of these experts need a shaking up too, and in my judgment campus ministers are among those who can best interpret the authentic radical, political, cultural, and religious insights of the student movement and precisely because they have been the marginals. The best Marxist-Christian dialogue I know of is "conducted" by chaplains at Stanford, Harvard, M.I.T. and San Francisco State. This kind of men also understand the significance of Eastern religious experience for post-Christian young.

One can vigorously applaud Underwood's efforts, then, to shift the emphasis of the campus ministry away from a naive pastoralism to a fruitful participation in the structured life of the university's own questions, which as he so clearly points out are also becoming the central question of the entire ministry in our times. One has to question his own liberal intellectualism, however, in determining agenda and participants.

There are other comments, pro and con, to make regarding this important work. One wishes that an editor had approached the rambling, repetitious first volume with a firm hand instead of the reverential awe that seems to have been present. The second volume is an ungainly combination of the banal and the valuable, with Parker Palmer's attempt to construct an identifiable model for distinguishing religious world views from apparently similar secular ones alone being worth the price. Palmer's essay, and Jeffrey Hadden's on the split between clergy and laity in the churches on social issues, are examples of the valuable spin-offs for religious sociology that have resulted from the extensive survey of clergy and student religious attitudes undertaken for the study. They also serve as examples of the kind of things the churches and the universities could discuss and interpret in Underwood's unique and fruitful concept of the campus ministry—fruitful, that is, provided *all* the right people are given an invitation.

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NANCY G. WESTERFIELD

SLEEPING WITH MOTHER, IN HER EIGHTIETH YEAR

Crablike, she enters bed:
Scuttles her hump between blanket and bedsheet,
Gnarls the footboard for a toehold with talons,
Clicks her teeth, murmurs rapidly,
Slips off the slow shelf of awareness into deeps.
The dreams that a dead man is dreaming become her dreams;
And nightlong, with the shell of her to my ear,
I listen to seas scour her cold corrugations. She sleeps
Among drowned things, her feet shackled with seaweed.
Suddenly spoken to, dizzied with seabells,
She tentacles me in her reaching
For a clawhold once more at the shores of morning;
Cast up agape and gasping over the edge of bed,
She rises to chores,
Recovers the uses of laughter,
Remembers the uselessness of her dead,
And daylong mothers me with wattled hands:
Against the night of such seatides returning
Taking her farther out, farther out
Than ever before.

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BOOKS

The critic as philosopher of art

The Confusion of Realms

RICHARD GILMAN

Random House, $6.95

DAVID LITTLEJOHN

In the introduction to his new book, *The Confusion of Realms,* Richard Gilman admits to "certain continuing preoccupations and lines of thought" which will dominate the essays that follow—preoccupations he feels he has "in an unusually pressing or noticeable way." There *is* a single-mindedness, a fixity of intention running through these fourteen essays which give to the collection a coherence very few such books possess. The components seem to be not so much independent and occasional critiques as pretexts, pieces of evidence assembled in support of an aesthetic theory Mr. Gilman cares about very much.

This theory is alluded to in the title; it is explicitly stated, by my count, at least thirty times in the book; it is worked out, essay by essay, through all its implications, argued negatively and positively, returned to again and again. It is clearly an idea with deep roots in Mr. Gilman's critical life, and seems to be a prime determinant of his response to and judgment of every work of art he encounters.

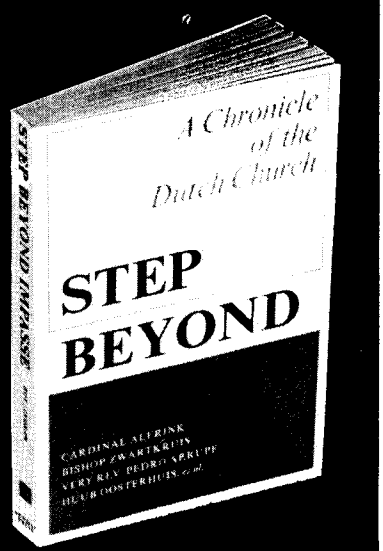
> Art is what *did not* and does not have to be, what does not have to happen . . . if you do not know that art has its own life and laws, you will never understand why grave, passionate, anguished or terrible events in the world cannot simply be transferred or transliterated so as to make comparable events in literature.

Art is "a fiction, which is to say something made up, something whose point is to be made up." Plays are, "first of all forms. And forms are imaginative dispositions of existential materials seeking deliverance from actuality itself "[Chekhov's] art had nothing to offer life except its own perfect balance."

> [The novel] shapes itself into an independent object, not to be exploited for extra-literary purposes and not to be accounted for by extra-aesthetic principles . . . no material or data or, for that matter, mood in the aesthetic realm has anything to do with being sanctioned or deplored, needs validation, or, in short, lies in the moral universe at all . . . we so often lose sight of [this] because of our habit of thinking about art as the *record* of experience and not as its transformation . . . [because of our] retrograde and obtuse identification of fiction with verisimilitude, psychological realism and narrative logic.

So forcefully do these principles dominate Mr. Gilman's thinking that the ostensible subjects of many of the essays here seem only pretexts or demonstration-models for his theories. An appreciation of the novelist William H. Gass (who seems almost an invention of Mr. Gilman's, so admirably does he serve his argument) begins with a quotation from Robbe-Grillet on the function of art. The essay on Donald Bartheleme's *Snow White* is really about the life of forms in art. Works like *City of Night* and *MacBird!* are identified as subliterary: but the attacks are primarily aimed at other critics, critics who have confused the realm of art and the realms of politics or life, and need to be reminded just what novels and plays are. Even the long and thoughtful essays on Mailer and Ibsen come round to the same point: Ibsen in his last plays, Mailer in *Armies of the Night* both succeed, at last, because they come to learn the truth—the truth, that is, of the autonomous nature, the wholly independent life of the work of art.

"...much more than an argument over priestly celibacy."



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The Confusion of Realms is more the work of an aesthetician, a philosopher interested in Art, than of a critic interested in individual works. Least of all is it the work of a critic of the "New Sensibility" (sensual, egoistic, extra- or anti-rational) identified and to some degree typified by Susan Sontag, whom Mr. Gilman thinks "more interesting and more relevant" than any other critic.

There is one important point of correspondence, however, between the sensibilities of these two influential critics: an extraordinary, an almost exclusive concern for the New, the novel, the *actuel.* With the single exception of the Ibsen and Strindberg essay, Mr. Gilman selects all his subjects from Now. This is, perhaps, only to be expected from a man who is (or was), professionally, a practicing, New York-based reviewer. Many of the fundamental aesthetic questions with which he deals, moreover, have been provoked specifically *by* events on the contemporary cultural scene. But even beyond this, Richard Gilman seems to be the kind of critic who is an avant-gardiste by temperament and philosophical conviction as well as profession.

> [The culturally-aware critic professes] to be able to discern what actually is coming to be born, to distinguish it from the stillborn, to welcome it, extend its validations in public consciousness, and . . . make room for it by pushing aside, metaphorically at least, what in the form of dead bodies has been taking up all the space.

This dedication to the new is related to his aesthetic creed: new worlds, new experiences must needs result in new forms; *this* is a new world; so where are the new forms?

> Men lived, Strindberg had seen, in a new atmosphere, a changed medium, and against this interrupted and discontinuous air they went on trying to bring about continuity and wholeness by fiat, by *previous* forms of the imagination. . . .

John Updike, unfortunately, is "a number of years behind the truest current feeling." Norman Mailer's novels are invalidated by his old-fashioned, outdated, bourgeois concept of fiction—while *Armies of the Night* works because in it "Mailer has added a dimension to verbal imagination." Ibsen, even William Gass, are limited by the anachronisms of plot-making. And the theatre "may very well be coming to an end in the form in which we have known it."

In the course of this fourteen-part exposition of an idea, Mr. Gilman is of course saying many other things, some of which I find more valuable than others. The opening *New Republic* article on white standards for Black writing (apropos of Eldridge Cleaver) is the most important literary essay I have encountered in several years: a scrupulous, taut, painful *self*-examination, clear as a beam of light, utterly free of cant or deforming rhetoric.

In his severe judgments of *MacBird!* and The Living Theatre, he proves himself a moralist-critic (to my mind, still the highest form) of the most penetrating and responsible kind. In these, as in the piece on Rechy and the last pages on Updike, those on *Armies of the Night,* Mr. Gilman engages in vivid and straightforward descriptive criticism, simultaneously presenting and judging the work. The McLuhan and Sontag essays strike me as thin, inadequate to their subjects, beginnings at best; the Ibsen-Strindberg essay (originally a lecture?) seems partial, unbalanced, and doctrinaire, but still a salutary and carefully worked-out reassessment. In this and other of his Drama School essays, one finds a number of sound, perhaps

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necessary reminders of the nature of dramatic art.

More difficult to assess is the 75-page essay on Norman Mailer, by far the most ambitious work here. For the first thirty or forty pages I found myself fighting very hard, floundering about in a prose that was graceless, inflated, and very nearly unreadable. (Does Mailer, I wondered, demand or inspire in his critics something of his own uncertain, bumbling efforts? *Need* one write this way to do him justice?) Then, as he began closing in on the "new" Mailer, about page 122, a new clarity emerged in both insight and style; and from there to the end (with a lapse of a few pages for the two last novels), Mr. Gilman justified his whole critical approach by writing very sensibly about our most important living writer. To the large Mailer questions—how did *Armies of the Night* work, how did this man come to write it?—he is able, despite his fumbling treatment of the man's earlier career, to suggest cogent and careful answers. The good full-scale analysis of Mailer's work remains to be done, but these pages of Mr. Gilman's could serve as an admirable point of departure.

On the whole, I found myself at a greater distance from Mr. Gilman than I had been led to expect by his periodical reviews. On the one hand, from his fascination with the New: traditions of varying ages and validity coexist at any given time (as he admits on two occasions: "Forms in art are never wholly superseded"); and for a critic always to single out and concern himself with the shortest thread, the newest form, is a useful, certainly, but still an arbitrary act. *I* find it salutary to remind myself of the *contingency* of current forms, and to resist the notion that the thin red line of the avant-garde necessarily bears the heaviest charge of truth and authenticity. On the other hand, I also felt somewhat removed from his exclusively formalist approach to the arts, his purist aesthetician's standards. These are, of course, a crucial part of the story, and it is good for us to be reminded of them if we are to be kept from all manner of folly. But so exclusively and dogmatically stated, this austere Jamesian aesthetic seems to rule out vast regions of pleasures and benefits I, for one, am not ready to forego. Granted that in some imaginary heaven form is all that exists, all that matters of a novel or play; but can one not acknowledge *that*, relish the aesthetic experience, and *still*, being human, temporal, multiple, sensual, remain open to and pleased by all the *other* things a work of art can be and do at the same time? Is not a critic's most useful stance one of the fullest openness, the widest undogmatic receptivity?

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REVIEWERS

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Council over Pope? Towards A Provisional Ecclesiology

FRANCIS OAKLEY

Herder and Herder, $5.95

RICHARD P. McBRIEN

Council over Pope? is an historian's proposal for a way out of the present crisis in the Catholic church. Associate professor of history at Williams College, Francis Oakley, argues that the principal issue facing the contemporary church is the problem of the locus and nature of ecclesiastical authority. There is strife and disunity among Catholics today because of Pope Paul's characteristically curial conception of papal authority, his current mode of exercising it, his ambivalent attitude toward the theological vision embodied in the documents of Vatican II (especially the material pertaining to the doctrine of collegiality), and the demoralizing backing and filling that this has caused among the ranks of the bishops.

Indeed, the well-being of the church has been identified now with the preservation of papal authority as conceived and exercised in the century since Vatican I. The "primacy of dominion," once a stumbling block for non-Catholic Christians, is now becoming an obstacle for Catholics themselves. It is eroding the credibility of the papal office and of ecclesiastical authority in general.

This dominative concept is grounded in the assumption that the idea of the papacy as described in the decrees of the First Vatican Council and in the Code of Canon Law is a matter of irreformable faith, and that all earlier theories which tended to assign "control authority" to a general council of the church are *ipso facto* heterodox.

But recent studies in the history of medieval canon law, particularly those initiated by such scholars as Brian Tierney of Cornell, have shown that 15th century conciliar theory was neither as recent in origins, nor as revolutionary in its claims, nor as rapid in its demise as it was once assumed. The conciliar theory was a prevalent canonical opinion in the century preceding the outbreak of the schism; it did not deny the divine origin of the papacy, but argued only that the church should have recourse to a general council when papal power is abused; and it perdured in various forms at least until Vatican I, and had significant influence on 16th and 17th century constitutional thinking.

Oakley calls upon us to reexamine the testimony of this late medieval history, and particularly the history of the Council of Constance (1414-18) and its central dogmatic decree, *Haec sancta.* By this decree Constance declared itself a lawful general council, deriving its authority immediately from Christ, and insisted that all Christians (including the Pope) were bound to obey it on all matters of faith, the ending of the schism, and the reform of the church. *Haec sancta* deposed John XXIII (of the Pisan line) and allowed Gregory XII (of the Roman line) to "convoke" the council and then resign. The decree prepared the way for the election, on November 11, 1417, of Martin V, which brought the schism to a close.

Since 1960, and under the dual impact of these recent studies in medieval canon law and the convocation of Vatican II, the conciliar theory as espoused at the Council of Constance has been the subject once again of discussion among theologians and historians alike. The participants have included P. de Vooght, H. Küng, H. Jedin, A Franzen, and J. Gill.

Oakley gives the highest marks to Küng for his acceptance of the binding dogmatic character of *Haec sancta* (although he feels that Küng does not sufficiently draw out the theological and pastoral implications), and failing grades to Joseph Gill for a closed position based on "exegetical desperation." Indeed, Oakley argues, if *Haec sancta* is not a dogmatically binding decree, then Martin V's title to the papacy (and that of all of his successors, including Pope Paul VI) is subject to challenge, and so, too, is the procedure whereby Constance deposed the Pisan pope, John XXIII.

Father Gill, like so many other opponents of conciliarism, builds his case not so much upon objective historical analysis as upon theological presuppositions relating to the decrees of Vatican I (*Pastor aeternus*) and the Code of Canon Law. "An Ultramontane *theology* may still, conceivably, be defensible," Oakley comments. "But there is surely no place for an Ultramontane *historiography*."

Oakley proposes, therefore, that the

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next general council (Vatican III) renounce "publicly, unambiguously, and in the most solemn terms—the absolutist claims traditionally and currently made on behalf of the Church's teaching authority." But it will not be enough simply to restore the conciliar theory as advanced at Constance, and then set that over against Vatican I. *Haec sancta* itself is compromised by its acceptance of the whole medieval politicization and juridification of the church. We should return instead to the more radical thinking of Marsilius of Padua who rejected all of this as a perversion of New Testament ecclesiology. Oakley argues, in fact, for a church patterned after the sociological model of a "movement," in terms similar to, and as little detailed as, those advanced by Gregory Baum and Charles Davis.

Council over Pope? may be one of the most important religious books to appear in 1969. The author's academic credentials are strong, his historical material is lucidly presented, he moves confidently and competently in the area of theological argument relative to Constance, and he is unencumbered by the "deductive timidity" of which he accuses Hans Küng. The book's quest of greatness stalls abruptly, however, with its final assurances of "hope for radicals." Oakley begins drawing conclusions unsupported by the carefully constructed historical framework of the first four chapters.

Specifically, he dismisses Vatican I's decree *Pastor aeternus* not only as unfortunate but wrong. The council's teaching on papal primacy is to be rejected, and so, too, are all its claims for the infallibility of particular pronouncements of councils and popes. He implies that the doctrine of collegiality, advanced by the Second Vatican Council, is incompatible with the ecclesiology proposed by Vatican I, because the First Vatican Council officially endorsed and taught a kind of papal absolutism. Several theologians have argued, however, that the doctrine of papal primacy at Vatican I and the doctrine of collegiality at Vatican II are not, in fact, mutually contradictory, e.g., Thils, Dejaifve, Dewan, Rousseau, Alberigo, and Aubert. Except for one reference to Aubert, Oakley appears to ignore their work.

Secondly, he dismisses too abruptly the hope, and even the desirability, of democratizing the church, of working for the separation of powers, better representation, the principle of subsidiarity, reform of the Code, and so forth. Furthermore, it seems inconsistent on Oakley's part to argue, on the one hand, for a thoroughly depoliticized church, and, on the other, for a church which can do much good on an international scale with "reorganized, purified, and revitalized" structures, i.e., a church "more readily recognizable, more clearly constitutional, more obviously rooted in the tradition than the localized and exclusivist experiments of the 'free-church' people."

Prof. Oakley should have consulted *We, the People of God . . . A Study of Constitutional Government for the Church*, edited by J. A. Coriden (Our

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Sunday Visitor Press, 1968). He would find, perhaps to his surprise, a paper by Brian Tierney, arguing for constitutionalism in the Catholic Church, i.e., for "a juridical structure that would be in accordance with its intrinsic collegial nature."

Someone ought now to write a book which tries to defend the proposals offered at the end of *Council over Pope?*. Much of the "free-church" literature has been long on rhetoric and sociological jargon and deplorably short on historical and theological scholarship. Francis Oakley provides an excellent example and beginning for such a study. Indeed, those who want to think seriously about the present crisis in the church should not ignore this book. It deserves a very large readership.

Four Essays on Liberty

ISAIAH BERLIN

Oxford University Press, $1.95

ARCADI NEBOLSINE

In the present collection which re-examines and re-states John Stuart Mill's ideal of liberty as an absolute value, Sir Isaiah Berlin rightly defends freedom against the attacks of relativists and dogmatists. But freedom today (as opposed to Mill's time) cannot be viewed without some understanding of "will," or *Gefühlsdrang* (Max Scheler's term for an undifferentiated emotive vital impulse or drive towards something). Berlin is too remote from this type of thinking—a type which proved rewarding for the late Erich Auerbach in his studies of the Middle Ages. Here Auerbach developed his idea of "Christian unrest" which has recently become relevant to the demands of the younger generation. This seeing things in terms of will, or rather the *will to*, may help to clarify certain recent phenomena.

In the student and New Left movements, we find an outbreak of will, or even of willfulness. The realities of *mythos* and *thyosos* (the Dionysian urge to escape from out of the walls of the city), having been suppressed and declared reactionary by the older intelligentsia, have re-emerged. The positivist sins of the fathers are being visited on the passions and irrationality of the sons, as the Columbia incidents have demonstrated. While the manifestations of the young are not edifying they do rest on a legitimate impulse and require guidance as well as consideration.

This vital impulse should be understood as a will-to-meaning, itself as essential as the will-to-life, and analogous to what a religious person would call will-to-myth, or will-to-believe. For this task, Berlin's appeal to common-sense and to Mill's respect for decency, tolerance and privacy is not enough, especially when it evades religious issues. The tendency of such an evasion is for moral principles to decline from an *agape* to a resentment basis. Centuries of religious experience and of the will-to-believe get sold short and social justice becomes puritanical, retributory and taboo-oriented, based on a morality, Baudoin says, that losing touch with grace and its living sources ends by condemning its own premises.

Paradoxically, this evading of the religious process runs parallel to, in our culture, a mismanagement of sexuality. When the higher forces are being tampered with, the lower forces get completely out of control. The shadow and anima revenge themselves (Jung might say), so that a view like Berlin's finds itself crushed between the upper and nether millstones of the religious and sexual forces, or wills-to-life.

His values, based on nineteenth century secular rationalism and positivism, cannot dominate the elements. Anyway, as in the case of Mill, they depend ultimately on local, tribal and family factors that are at this very moment under question. If he is to keep them, he has to give them universal justification. What are needed are absolutes to shore up the validity of liberty (absolutes in which we truly believe, or choose to *agree on for purposes of life-style*). They provide the only "structure" there is—if I understand this word correctly in its moral-architectonic sense. Only absolutes can claim universality and presume to include and accommodate the realities of the religious experience, music, art, the symbolic imagination and feelings, whether lofty or earthy, that have been ignored by the schools of logical positivism and the mechanical sciences.

Berlin fears this quest for unity threatens totalitarianism. But *harmony is not unison*, and proper forms do not imperil freedom. In the search for form, Berlin has to learn to handle myths (what Nietzsche calls "music") not simply to call them lies and sup-

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press them. This suppression is an act of moral hygiene that ends by harming morality itself, since it deprives it of the tragic sense of life and realities of experience and, thereby, the toughness and the ability to sustain attack and withstand ironic contemplation.

True, there are evil myths, but they are only to be fought by good myths. To *refute* a myth is like Trotsky trying to refute Rozanov. Mythic thinking may not be nice, but it defies reductive criticism. It is on a different plane of reality. Thus in his *Literature and Revolution*, Trotsky's de-mythologizing, reductive, "unmasking" of the religious, reactionary Rozanov is intellectually futile, especially as Trotsky himself proclams a Nietzschean vitalism in other, and particularly the last, pages of the same book. To rationalize and expose the myths of others in order to secretly sneak in one's own is simply not fair play.

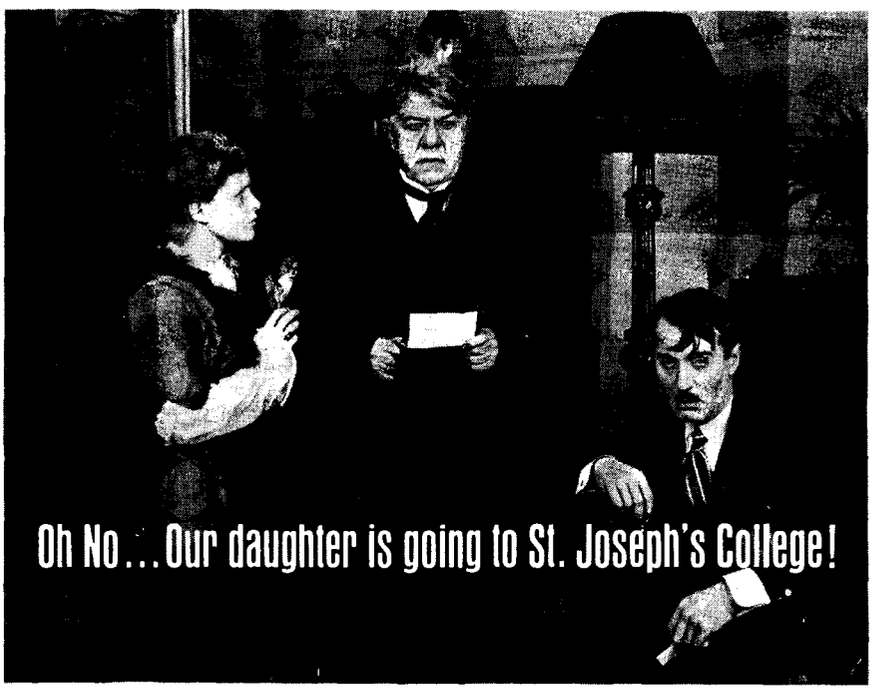
In the case of Berlin, the Oxford philosopher should explore the question of myth and the direction of Will in order to anchor in our times Mill's truths on Liberty. He has adequately defended the freedom of will and the consequent obligation to make moral judgments. But that obligation becomes meaningless without a common language, a shared scheme and hierarchy, of values. The ploy, in certain groups, of cynically ridiculing and undermining a traditional order and value-system and then, under pressure of a given threatening human situation, appealing to it, should not pass unnoticed. It is the duty of an "establishment" figure like Berlin to notice it.

In response to new problems, whether one calls them evils or challenges, it is necessary to work out new value concepts. In all evils, anyway, there is somewhere a hurt, a "wound," a cry seeking a way out. The proverb "where there is a hurt—there there is God" is an apt one.

If we are able to respond properly, then the present paralysis and anxiety of leadership due to the crisis in the "liberal" conjunction of the managers and the revolutionary intelligentsia, will be successfully overcome.

In this task, Berlin's interest, recently shown, in the historical and myth criticism of Vico is an encouraging sign. He may remember the idea in Turgenev's "First Love." The ground of man's freedom is his own will and knowing "how to want something." Turgenev's remark—a kind of poetic foreshortening—can be applied to our subject. It is the present crisis of the will, in its search for music, myth and absolutes, that has to be dealt with. Then there will be plenty of time to discriminate between the free choices, good and evil, effected by that will.

In a study of the will, critics should remember Dostoevsky's and Nietzsche's "suffering begets beauty," the striving presupposes the goal it longs for. This truth is not the naive "opium" principle that there is a pie in the sky just because we want it. But it does imply a significant correspondence between desire and reality. If we pursue this correspondence, the bases of liberty and freedom could be greatly strengthened.



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A Rumor of Angels. By Peter L. Berger. Doubleday, $4.50.

New School professor Berger is the most provocative sociologist writing on religion today. This book is a theological (personal) follow-up to his previous sociological (value-free) *The Sacred Canopy: Elements of a Sociological Theory of Religion.* The first two chapters on the decline of the supernatural and relativizing the relativizers wherein Berger sticks close to his science are intriguing. But the last two sections on the possibility of an anthropological starting point for theology and confronting religious tradition are much less so. Still, Berger is a creative voice in the theological wilderness.

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CORRESPONDENCE

(Continued from page 467)

much useful white space and gallons of good printer's ink are spilled on Daniel Berrigan" obviously does so out of ignorance.

I have heard Daniel Berrigan speak in both formal and informal situations from the Academy of American Poets to Emmaus House. From these experiences I can say that he is no ordinary man. He is a sincere, deeply sensitive and aware Christian who cannot be dismissed as an eccentric.

To perceive his actions as a "pseudo-mystic sacrifice of napalm and duck-blood" and to label Daniel Berrigan as a "fabricated hero bloated with self-importance" is to ignore the far more important appeal that was made to our consciences. The action was not so much aimed at changing people's minds but at moving them to think of the underlying moral issues—and when napalm is lighted and blood is poured —people notice.

Because he is not an eccentric but a truly free man of deep conviction he deserves our respect and because of the sacrifice he has made of his life he has earned it. We should be thankful that we have seen some light in this dark time of war and that the Berrigans took a giant step in bringing Christianity out of the Catacombs.

MARY ANN PADUANO

Things to Come

Redwood City, Calif.

To the Editors: I hope that the audience for Father Hurley's "The Coming of the Humanoids" [Dec. 5] was as close to 100 percent of your readership as possible. It is not simply that everyone ought to be exposed to the terrifying possibilities for the future that Father Hurley has found in the prophecies of science fiction. I hope this because science fiction is usually dismissed as trash by people with liberal arts backgrounds, or whose orientations are primarily political, economic, or "social." Even people working in the sciences, or with technology, tend to ignore or slight science fiction because they were taught, in whatever literature courses they had in college, that science fiction is "not literature."

A distinction must be made between true science fiction, and casual adventure tales set "in the future" or in a world even more developed technologically than ours. These latter are often pure fantasies, and in all, the authors betray ignorance of and naiveté about science. True science fiction is written by people who have a firm grasp of what science is, what it is all about, and what its current content is. The "worlds" in which their stories take place are defensible projections of trends existing in the world we live in right now. The best of these authors do indeed produce literature. And their number includes such figures as George Orwell and Stephen Vincent Benet as well as Heinlein, Bradbury, Pohl, Bliss, and others of today's writers of "indisputable" science fiction.

A major theme of science fiction writers during the thirty years that I have been sampling the milieu is *technology run wild.* This theme, of course, dominates Father Hurley's contemplation of the "humanoids" to come. But a few decades ago the science fiction writers were worried about *politics gone wild,* and George Orwell is by no means the first inventor of a "1984 plot." In the thirties and forties, obscure science fiction writers were projecting the totalitarian trends of their era into a rather

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near future. In each of these stories a totalitarian regime had the tools of a supremely advanced technology to use against their people. And in all the good stories, man was the "same old Adam," or at least the hero was. A few stories, I recall, had tragic, hopeless endings. But many of the currently-idolized Robert A. Heinlein's early works (to give one example) were projections of his wishes: that if and when the terrible time of Big Brother came, some ordinary, unaltered man would realize things could be better, more human—and he would fight. And win. (Orwell's hero, Winston Smith, had to lose—not because Orwell wanted it that way, but because that is how his projection of the trends of 1949 came out.)

A recurrent theme of the science fiction of the past several years is *naive acceptance of progress.* The handiest examples are in the novels written by the eminent English astronomer, Fred Hoyle. One could pick apart any book of Hoyle's and make much of his rather unpolished style, his sometimes artificial characters, his all-but-absolute division between the good guys and the bad guys. One could convict Hoyle of "failure to produce literature" on the evidence of his "faults as a writer." But Hoyle does not even see himself as a professional writer, at least not as a novelist. Each story is an essay that, the author knows, will be more palatable as a fable. In a Hoyle story, practically everyone jumps on the bandwagon of some technological development. When the results begin to produce disaster, everyone reaches for his favorite old-fashioned solution, such as waging war or political maneuvers. In a Hoyle story, even the scientists who should know better are taken in, and for some time at least his hero is a Jeremiah whom nobody will listen to. Hoyle stories, like Heinlein stories generally, really turn out to be satires. A very instructive satire for our time, that I recommend for everybody's edification, is Hoyle's *A for Andromeda.* For people too hurried for a satire with a novel's length, the late Leo Szilard's collection of six short stories, *The Voice of the Dolphins,* must be on every library shelf. Szilard was the scientist most instrumental in initiating development of the A-bomb—and then foremost among those trying to "sell" human control of nuclear energy. By the way, for several years before the first atomic bomb went off at Alamogordo, a few science fiction writers were spinning tales of a world ravaged by nuclear war. It was long ago, and I can't recall who they were.

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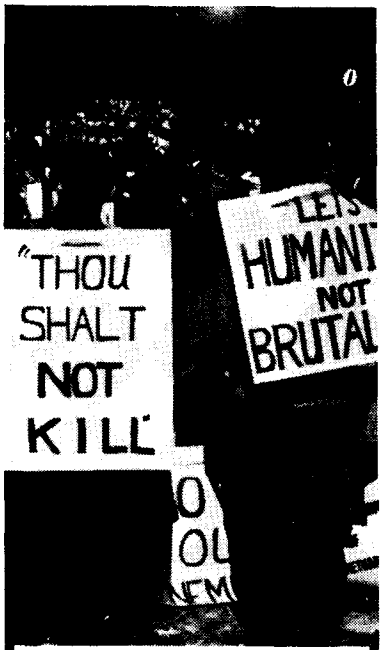

Is there a Paulist in the crowd?

Believe it or not, a campus protest group is *not* an unlikely place to find a Paulist.

Why? Because Paulists are the *mediators* of our time . . . standing between God and man . . . understanding, helping, loving . . . trying to bring together the extremes of the world we live in and the Church.

Wherever he is . . . as a college chaplain, working in a ghetto or helping in a parish . . . the Paulist is *serving.*

If you're interested in finding out more about the Paulist priestly spirit, write for our illustrated brochure and a copy of our Renewal Chapter Guidelines.

Write to:

Vocation Director
Paulist Fathers
Room 800B
415 West 59th Street
New York, N.Y. 10019

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Your $10 gift to these hungry kids can bring them $240 worth of meat, milk and bread.

These kids go through life never knowing what it is like *not* to be hungry. They subsist day after day on a few greens around noon and some pinto beans in the evening. Nothing more. Nothing different. And not even enough of that.

It sounds incredible because it's taking place right now...in the midst of the good life so many of us are living in America. But walk down the back roads of most any Mississippi Delta town and you'll see tenant farmers, field hands, seasonal workers . . . and their children...with stomachs bloated, eyes dulled, feet swollen, arms and legs matchstick thin.

The irony is that they aren't starving at a rate dramatic enough to arouse the indignation of the nation and the world. Otherwise something would have already been done.

One of the programs that is aiding many of these families is the federally sponsored Food Stamp Plan. Under this plan a needy family can convert a 50¢ food stamp into as much as $12.00 worth of food. The problem is getting that 50¢, because many families have no income at all.

The NAACP Special Contribution Fund is conducting a nationwide drive to help thousands survive. If you can do with one less "dinner out" this month, the money can mean a month's supply of meat, milk, and bread for a family of five. Just $10.00 buys up to $240.00 in food stamps.

If you would like to contribute to this fund, please send your tax-deductible check, for as little or as much as you can, to the NAACP Mississippi Emergency Relief Fund.

Thank you.

*NAACP Mississippi Emergency Relief**
Dept. G4, Box 121, Radio City Sta.
New York, N.Y. 10019

*A project of the NAACP Special Contribution Fund—tax deductible arm of the National Association for the Advancement of Colored People

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